

AN IMPARTIAL AND SUCCINCT
HISTORY
OF THE
RISE, DECLENSION, AND REVIVAL
OF THE
CHURCH OF CHRIST;
FROM
THE BIRTH OF OUR SAVIOUR
TO
THE PRESENT TIME.

WITH
FAITHFUL CHARACTERS OF THE PRINCIPAL PER-
SONAGES, ANCIENT AND MODERN.

BY THE
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CONTENTS.

VOL. III.



PERIOD III. CENT. XVII.

CHAP. I.

	Page
<i>PROGRESS of the External Church</i>	1—16

CHAP. II.

<i>Efforts of the Church of Rome to extend her Power and Influence</i>	17—48
--	-------

CHAP. III.

<i>Degraded State of the Greek Church</i>	49—53
---	-------

CHAP. IV.

SPREAD OF THE PROTESTANT CHURCH, UNDER ITS VARIOUS DENOMINATIONS.

<i>I. Lutheran Church—Germany, Denmark, Sweden, &c.</i>	54—78
<i>II. Reformed Churches—England, Scot- land, Ireland, Holland, Switzerland, France, Germany, Poland, &c.</i>	78—120

CENTURY XVIII.

CHAP. I.

Page

<i>General Progress of the Church externally</i>	- -	121—126
--	-----	---------

CHAP. II.

<i>On the Progress and Efforts of the Romish Church</i>	- -	127—145
---	-----	---------

CHAP. III.

<i>Review of the State of Religion in the several Popish Countries—Italy, Spain, Portugal, France, Austria, Poland, Germany, &c.</i>	- -	146—169
--	-----	---------

CHAP. IV.

<i>State of the Greek and Eastern Churches—Russia,</i>	- -	170—178
--	-----	---------

CHAP. V.

<i>Lutheran Church—Moravian Church—Missions, &c.</i>	- -	179—199
--	-----	---------

CHAP. VI.

<i>Reformed Churches—State and Progress, Missions, &c.</i>	- -	200—220
--	-----	---------

CONTENTS.

vii

	Page
<i>Great Britain—Rise, Progress, and present State of what has been termed Methodism</i>	221—282
<i>Scotland—Ireland</i>	283—289
<i>American States</i>	289—295
<i>Geneva, Switzerland, France, Holland, Germany</i>	295—305
<i>Conclusion</i>	305—309

APPENDIX.

No. I.

<i>Concise View of the present State of Evangelical Religion throughout the Christian World</i>	313—339
---	---------

No. II.

<i>On the most probable Means of extending and enlarging the Spiritual Church of Christ, especially in the Heathen World</i>	341—359
--	---------

No. III.

<i>Remarkable Traits in the Life of Captain James Wilson, and his Call to conduct the first Missionary attempts of a Settlement in the Isles of the Pacific Ocean</i>	361—401
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ERRATA.

VOL. I.

Page. line:

- 84—14, *for much read must*
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CHAP. I.

PROGRESS OF THE EXTERNAL CHURCH.

AFTER ages of gloomy superstition, the reign of ignorance, and primeval right, we have seen the sun of righteousness rising with healing in his wings, to dispel the darkness, and illumine the path, which alone can lead the faithful to the light of eternal day.

The struggle in Europe, between truth and error, had been long and obstinate; and, however blessed the issue, the effects of the contest were greatly to be deplored, as having produced wars, which desolated the face of many countries, and

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conflicts in all the lands of Christendom ; sometimes as fatal to the persecutors, as to the persecuted.

The combatants now had in a fort rested on their arms, and precluded, by the peace of Augsb-
burg, from attempting any considerable inroads on each other's territories by violence, the Catholics and Protestants began to plan how they might extend their influence over the regions which had been lately discovered. The former, especially, hoped thereby to recover some indemnity in the new Continent, for their losses in the old.

Herein, indeed, the Catholics possessed a great and manifest advantage, not only as united under one spiritual head, but also because the grand discoveries had been made by those who professed the faith of Rome, and continued under her obedience. These all equally wished with the popes themselves, to propagate their own religion, and thus confirm a surer and safer dominion over those whom they had brought under the yoke, or hoped by monkish auxiliaries more easily to subdue. Nothing could more exactly concur with the ambitious views of the papal see. A host of missionaries rushed into the battle, zealously disposed to spread the knowledge of such Christianity as they held, through all the countries into which the arms or
commerce

commerce of Spain and Portugal had penetrated. We have seen the institution of Jesuits expressly devoted to this object : nor were the other orders, roused by their zeal and emulation, behind them in the work.

To direct their efforts most effectually for spreading the popish religion, and bringing the subjected nations, and others, within her pale, was among the most important objects of the Church of Rome.

With this view, the Pope established a
AN. 1622. congregation of Cardinals, *de propaganda fide*, whose name expressed their office. To defray every expence, a vast endowment, successively increased, furnished the most ample means. The missionaries were educated, conveyed, and supplied with every necessary. Seminaries were established for such heathen converts as should be sent to Europe from the different nations. Books were printed in all languages for the use of the missions. A provision was made for erecting schools, and affording the poor assistance, whether by medicine, or under any temporal want. In short, every thing which could forward the missions was liberally supplied. France
AN. 1663. copied the example of Rome, and formed an establishment for the same purposes. Regiments of friars, black, white, and
B 2 grey,

grey, were ready for embarkation, however distant the voyage, or perilous the service.

The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and other orders, disputed the palm with them: and jealous of their superiority, as is the case usually betwixt rivals for fame, they impeached the purity of their motives; imputed their zeal to ambitious purposes; and accused them of subjecting their converts to their own order, with a view to make merchandise of them. Into these accusations probably much truth entered, but more envy. Indeed, the religion which any of these taught, was almost, if not altogether, as far removed from the simplicity that is in Christ, as the Paganism from which the converts were drawn. From the commencement of the missions, the congregation of cardinals has been employed in hearing and examining innumerable memorials and criminations against the Jesuits, the most grievous and disgraceful to the Christian name. I confess, after considering the accusations and the avowed principle of popery, "That every fraud and artifice is pious, that tends to promote the interests of the Romish Church," the Jesuits seem fully vindicated. Admitting this allowed principle, they acted wisely. None can
refuse

refuse them the praise of indefatigable labour; and little doubt can be entertained, that the issue of their missionary efforts would have been very different from what has happened, if they had not been so often checked in their career: their fidelity to the several states, under whose patronage they acted, rendered suspicious; and their devotedness to the see of Rome itself questioned. Their rivals insinuated, that they meant only the glory, riches, and increase of their own order; and sacrificed to these every other consideration. Whether this was really the case or not, their steps appear directed with the most consummate skill, and crowned with astonishing success. They studied the characters of those with whom they had to do, and suited themselves alike to the peasant as the noble. They selected from their society, the instruments best qualified for their several spheres of action. They were physicians, astronomers, mathematicians, painters, musicians, artists, in every occupation, that could render their talents subservient to missionary purposes. Their gentle and insinuating manners gained the confidence of the natives where they resided. They made themselves agreeable as useful to the superior ranks: they condescended to instruct the meanest; they consulted the different inclinations and habits of the several nations, and the individuals of each. In short, they determined to become all things to all

men, that they might obtain the great object in their view. The new world, and the Asiatic regions, were the chief field of their labours. They penetrated into the uncultivated recesses of America; civilised the savages, and won them to habits of industry. They visited the untried regions of Siam, Tonkin, and Cochinchina. They entered the vast empire of China itself; insinuated themselves into the confidence of that suspicious people, and numbered millions among their converts. They dared affront the dangers of the tyrannical government of Japan, and even there extended their conquests in a manner almost incredible. In India they assumed the garb and austerities of the Brahmins; and boasted on the coasts of Malabar of a thousand converts baptised in one year by a single missionary. They could alike familiarise themselves with the magnificence and luxury of the court of Peking, or live on water and vegetables, like the Jogis; and whatever their adversaries may object to the looseness of their moral system, the conduct of the missionaries was unimpeachable: otherwise they had neither attracted or preserved the veneration of their disciples—if they admitted of relaxation, it was for them, and not for themselves.

That their sufferings were great, as their labours were successful, we have the most authentic evidence. The dreadful massacres in China and Japan,

pan, proved them sincere; and at least, as true Catholics as any at Rome, or elsewhere.

Respecting the two great points laid to their charge of endeavouring to reconcile the Christian God, and the Christian doctrine to the prejudices of the disciples of Confucius, much may be said in their vindication.

1. With regard to the name of *God*. The use of the word *Tien*, which communicated the idea of Deity to a Chinese, might surely be adopted without offence: and if explained, be equally proper, as any other term of the Hebrew or Greek language.

2. With regard to the *rites*, and offerings paid to their departed ancestors, something more objectionable may be found. To us who are no Papists it must appear equally indifferent, whether the respect be paid to Confucius or a great grandfather, or to St. Januarius, or St. Crispin. And if these rites were only respectful memorials, and no idolatrous worship meant, or offered, perhaps as much or more might be pleaded for them than for any European saints, many of whom are the creatures of imagination, and never had an existence.

I wonder not that those who had borne the burden and heat of the day, should object to have priests of other orders sent from France and Italy to preside over, and direct the missions which their labours had established, and count themselves insulted by such interference; and more than this, from the purest motives they might justly apprehend, that the work itself would suffer by such intrusion.

But, I may not enter farther into these injudicious quarrels, suffice it only to observe, that their effects were fatal to the missionary work. The disputes among the missionaries affected their converts, and every where produced contentions. The jealousy of the governments was roused. A dreadful persecution arose in Japan. The teachers, as well as the disciples, fell victims to the fury and suspicion of that savage people; and the name of Christian there is no more had in remembrance but to abhor it. AN. 1615.

In China, a flourishing æra gave brighter hopes of perpetuity, but they too were blasted. The same effects produced the same calamities; and, though the present century left the Jesuits possessed of a noble church at Pekin, within the imperial precincts, and their missionaries spread through
all

all that country, and the Mongal Tartary, the next saw them utterly expelled the empire, with great carnage, and sunk never to rise up again.

This jealousy of the Jesuits, and the final prevalence of their enemies, leading at last to the suppression of their order in the next century, has proved eventually the most fatal blow to the authority of Rome, and led almost to the extinction of all missionary labours among the Papists; an event which every Protestant will rather consider as auspicious than afflictive.

In Africa, where the Portuguese power prevailed, the Capuchins were chiefly employed, less artful and able indeed than the disciples of Loyola, but equally zealous. They relate the wonders wrought by their ministry at Benin, Soffala, and the west and southern coasts of Africa: but those who have seen these negro Christians, the Catholics themselves being judges, will with difficulty admit them to a place in the Church of Christ. Though they have been baptised, and learned to make the sign of the cross, in all the essentials of Christianity, whether of doctrine or practice, they differ little from their countrymen. It is among the awful scenes, viewed with anguish by every real Christian, that so immense a region of the globe

globe should be left to this day sunk in Pagan and Mahomedan darkness, and lying in the shadow of death, and no effort made to pluck the brands from the burning.

Not much more can be said for all the Catholic conversions made from Mexico to the Straits of Magellan. There Spaniards and Portuguese are alike buried in ignorance, superstition, and profligacy, even below their bigotted countrymen in Europe. With such examples and such instructors, the state of the poor natives may well be imagined: immersed in their ancient superstitions, they have added all the ceremonies and follies of their new religion, to the absurdities of the old.

Yet let it be remembered, that however Jesuits or Capuchins may be despised or condemned by Protestants, their conduct is to us highly reproachful. That we who vaunt a purer Christianity, and have so many nobler motives to animate our zeal, have been hitherto so backward in the work of heathen missions, so indifferent about enlarging the borders of Immanuel's kingdom, and so cold in our love towards the souls purchased by his most precious blood, must be confessed our guilt and shame, and can neither be too deeply lamented, or too soon amended.

Among

Among the Protestants, it must be owned, the efforts to spread the gospel in the heathen world were few and feeble. A zealous Lutheran, Ernest, Baron of Wells, felt for the honour of his profession, and for the glory of the Lord, and sought to form a society for a Protestant mission; but a variety of impediments disappointed his purposes, and no effectual benefit resulted from the attempt.

The two great nations of English and Dutch were too much engrossed with their commercial concerns to take religion into their view, and utterly neglected this great object. Such a scheme, indeed, was formed under Charles I. and AN. 1647. a society appointed under the sanction of parliament for this purpose: but the confusions which followed, prevented any considerable efforts being made during the civil wars. And zealous as Cromwell professed himself for Christianity, he was too much taken up in securing his precarious dominion at home, to extend his concern to the heathen abroad. At the restoration of Charles the Second, the society was re-established, but the temper of that reign was little missionary—the project languished in luke-warmness. All that can be called missionary labour at that time, must be ascribed to the Puritans and Non-conformists, who fled to America to escape the persecutions of government at home. Some of these men of
God

God distinguished their zeal in labours among the poor Indians, which were crowned with tokens of divine favour. The names of Brainerd, AN. 1633. Mayhew, and Shephard, deserve to be had in remembrance: and, above all, the excellent Elliot, called the Apostle of the Indians, a title merited by his indefatigable labours, and signal success among them; and more especially by his translation of the Scriptures into their language, and thus enabling them to read and understand the oracles of God. These attempts in America roused the attention of many at home; and another society, noble in its institution, was formed for *promoting Christian knowledge*. I wish I could report the mighty effects, and the zealous labours of the missionaries sent forth under their auspices. Some good, however, has been done in India, and elsewhere, and particularly in the immense number of bibles and religious tracts, which have been dispersed through all parts of the British dominions; and never can the word of God be perused without being the favour of life unto life, or of death unto death.

I would mention the efforts of the Dutch, if I could trace the brightness of the gospel glory rising under their patronage. The independents from Leyden, indeed, emigrated to the Dutch colony in North America, and were among the first harbingers

bingers of gospel day ; and in all their settlements the reformed religion was set up ; though I find no record of considerable success in the conversion of the heathen. In Ceylon, indeed, and on the coast of Malabar, some traces of missionary labours remain. I may not conceal that in Japan, it is said, they hold the only spot which Europeans are permitted to enter, and that purchased for commercial purposes, by denying that they are Christians, and trampling on the cross : but I shall not, for the honour of the Batavian nation, easily adopt so infamous a report. It is to be lamented, that vast as their commerce, and extensive as their foreign settlements have been, no vigorous missionary efforts have yet been made, to carry the glad tidings of salvation to the countries which Providence placed under their yoke, or brought into connection with them : but my business is to record what hath been done, rather than to blame what hath been neglected.

The amazing progress in all scientific attainments, peculiarly marks this age : never perhaps before was such a constellation of sages seen upon this stage of earth, who carried philosophy to its highest pitch. From the great Bacon, Lord Verulam, who led the way at the commencement of this æra, to the greater Sir Isaac Newton, supposed
justly

justly to be the first of human beings for intellect, discoveries, and extent of knowledge. England claims, and justly, the first place in the temple of literary fame. But other nations boast also their productions: Italy her Galileo, France her Gassendi and Descartes, Germany her Leibnitz, and Denmark her Tycho Brahe, with a thousand other names of eminence, who eclipsed all those who had preceded them in mathematics, astronomy, and natural philosophy; and, indeed, in most other branches of knowledge, physic, chymistry, history, phisiology, and every kind of literature, sacred or profane. In every nation the language became more polished, and the writers as elegant in their expressions, as deep in their researches. But these I must pass hastily over, as the more immediate subject of the Church of Christ will furnish abundant matter.

Yet it must not be forgotten, that amidst this vast accession to the stock of human knowledge, many reputed geniuses arose, whose fame (or shall I rather say infamy) was built upon the most daring attacks on revelation, or the most insidious attempts to undermine it. To philosophize above what is written, and for vain man to affect to be wiser than God, is too correspondent with his fallen nature, ready to abuse the noblest faculties to the most

most perverse purposes. Of these, whilst France furnished her Vanini, and Holland the Jew Spinoza, England exhibited, with a general profligacy of manners, under Charles II. some of the most impious writers and the most infidel; who took abundant pains to disseminate their deistical and atheistical tenets, and to embolden in his wickedness, the fool who had said (or at least hoped) in his heart, that there is no God. Such were Hobbes, Toland, and the Lords Herbert, Rochester, and Shaftesbury, who endeavoured, partly by reasoning, partly by ridicule, to overturn the faith of the unstable professor, or to harden the hearts of the profligate. Many, indeed, instantly arose to lift up the shield against the fiery darts of the wicked: and that great and able Robert Boyle, who is said to have always read the Scripture on his knees, zealous for divine truth, as eminent in philosophical discoveries, instituted a constant annual course of lectures, in defence of that religion, which these sceptical philosophers endeavoured to supplant and destroy. Let it be however particularly noted, that the great luminaries of the age, were the strenuous defenders of divine revelation. Newton, Locke, Boyle, Maclaurin, and others, alike distinguished for science, gloried in believing on the Lord Jesus Christ. Not that the faith of the gospel stands in the wisdom of man, but in the power of God.

The

The general state of the Church will be seen, as we pass in review the several members of which it was composed ; the Papists, the Greeks, and the Protestants : the latter of which will more especially engage our attention, as in the others little else will be found than darkness, and the shadow of death.

CHAP. II.

ON THE CHURCH OF ROME.

THE indignant pontiffs beheld the loss of their flocks, and the defalcation of their revenues; and deep in their hearts meditated the means of their recovery, and of vengeance on their enemies. The peace of Augsburg had bound up the arm of violence from persecution, and every where proclaimed peace and tolerance among the contending princes. But peace was torment to the Romish prelates, and tolerance, of all imaginable evils, the most intolerable, and treason against the majesty of those anathemas, which they had hurled against all heretics. The first object therefore of Rome, and of those who filled the papal chair, was to break this bond of union; to rouse the Catholic princes to fresh acts of oppression in their own dominions, and to renewed attempts, to bring back to the house of their prison, those who had emancipated themselves from the yoke of bondage.

This was the uniform pursuit and spirit of all the successive pontiffs; and they employed the most powerful engines of craft and cruelty to effect their

purposes. The history of one will be nearly the history of all; though some were men of a more learned cast; others more daringly flagitious and profligate in their manners; and here and there a gentle spirit, covered with an honest blush, that confessed guilt; and heaved a suppressed sigh for reformation, which the state of popery was too inveterately rooted in evil to admit. I shall not therefore particularize, but pursue the steps which marked the designs of the pontifical chair, leaving those who have done justice to them severally, to brand with infamy the impurities, and open profligacy of Innocent the Tenth, the most criminal of men; and to adorn the memory of the ingenuous Odeschalchi, Innocent XI. who sought in vain to cleanse the Augean stable.

As the object was to recover their lost power, wealth and dominion, the means they possessed unfortunately were but too well suited to the end. The House of Austria with the other Catholic princes, the devoted partisans of the holy see, were especially courted. To these they looked for an arm of flesh and persecution; and endeavoured to rouse them to recover their past influence, by breaking the peace of Augsburg, and bruising under the rod of oppression those, whom they had bound themselves to protect and tolerate.

Another,

Another, and yet more powerful engine, was found in the wily, insinuating, restless, and indefatigable order of Jesuits; the firmest supporters of the holy see, and its most zealous as well as able satellites. These were dispersed through all lands, and seized every opportunity to pervert the ignorant, or oppress the feeble. In the courts of princes, whose confessors they chiefly were, the laxity of their moral system recommended their prescriptions for quieting guilty consciences; and one commutation was always sure to be suggested, as covering a multitude of sins; and this as easy to perform, as flattering to human pride and superstition. Zeal for the conversion of heretics, and the employment of any means to effect it, however savage or contrary to the most solemn engagements, cancelled all crimes.

The pens of these artful and perfidious casuists were first employed to prove the nullity of the peace of Augsberg, and to charge upon the Protestants, various pretended infractions; in order to justify the attack meditated against them.

The House of Austria, gained by the popes and these jesuitical directors of their consciences, began with the violation of the treaty, in their own hereditary dominions. They endeavoured to prevail upon the Protestants to return to the Romish pale,

by caresses, promises, the wiles of controversy, and the ingenuity of fraud; in all which, these new apostles were employed with much success. To bend the stubborn, and to subdue the daring, innumerable acts of oppression were exercised: and where the law was suborned to colloque with power, redress was sought in vain. The Protestants had no choice, but to submit, or fly their country.

Bohemia next experienced the arm of popish tyranny. Despair drove the Bohemians to resistance, and to wreak on their persecutors vengeance for the wrongs they had received. And here humanity bleeds, and Christianity groans, over the miseries inseparable from civil war. On AN. 1619. the death of the Emperor Mathias, the Bohemians resolved to chuse a king of their own faith, and to preserve their civil and religious liberties against the all-grasping arm of Austria. For this purpose they offered their crown to the illustrious elector palatine, a Protestant, and son-in-law to the King of England; hoping to strengthen themselves greatly by such an election. In an unfortunate hour Frederic accepted the crown, and prepared to defend himself, and his new subjects, against the claims and arms of Ferdinand of Austria. The issue of the conflict was the most afflictive. Frederic not only lost his crown. and

and kingdom, but his own electorate. The imperial arms triumphed: and what rendered this more grievous, it was in a great measure owing to the baseness of John, elector of Saxony, who helped on the destruction of Frederic and his brethren: whether moved by envy at his elevation, or by prejudice against him as a Calvinist. The ruin of the poor Protestants followed in Bohemia, and the Palatinate; and they groaned under every oppression that abused power could inflict, and religious bigotry suggest: meanwhile our wretched and pusillanimous James I. looked on, nor moved a finger to support his worthy son, or the sinking cause of the reformed religion.

TILLY, the imperial general, now reigned without opponent, and Rome began again to number Germany among the countries of her obedience. The Protestants, unable to make head against their conquerors, maintained a precarious tenure in their own dominions; and every day proclaimed the approaching despotic power of the Emperor, and the subjugation of the Lutherans, and of all who had deserted the popish pale. Rome exulted in her prospects, and the Jesuits redoubled their efforts in the conquered countries, to seduce the vanquished, to make their peace with the conquerors, by a change of their religion.

The Emperor, boundless in his ambition, as enslaved to popery, now cast off the mask; and in direct breach of the *peace of Augsburg*, instigated by the jesuitical emissaries of Rome, issued AN. 1629. an edict for the restoration of all that had been taken from the Church, in virtue of the former treaty. Whatever priests and monks chose to claim, the imperial soldiers were at hand to seize; and resistance was vain, where tyranny perverted the law against the Protestant possessor. The cries of the oppressed were loud. The wise and considerate of the papists themselves supported the complaints which reached the imperial throne, and remonstrated, that the inevitable consequence would be to rouse the Bohemians by despair to resistance, and to leave the country ravaged, ruined, and destitute of inhabitants. But the savage bigot Ferdinand replied, *malum regnum vastatum, quam damnatum*.—"I had rather see the kingdom a desert, than damned." Terror and dismay spread over the remaining princes. The Protestant cause was reduced to the lowest ebb; its final overthrow in the empire seemed inevitable and approaching. But God in wrath remembered mercy; and though he thus punished their delusions, he would not wholly give them over for a prey to the teeth of their enemies.

AN:

AN. 1630. The magnanimous King of Sweden, Gustavus Adolphus, heard the groans of his brethren with anguish. He saw the courage of the few remaining Lutheran princes quelled by fear; or their arm palsied by mean attention to their own interest, and base hope of profiting by the spoils of others; though like the companions of Ulysses, Saxony the chief could only expect to be last devoured. He resolved to rescue them from oppression or perish in the attempt. The court of France, jealous of the Emperor's overgrown power, instigated Gustavus to the enterprize, and promised him assistance. He knew he should find also friends among the timid, when they dared to declare themselves, and were sure that help was at hand. He boldly therefore drew the sword, and with a small but chosen army, crossed the sea, and landed in Germany to maintain the liberty of his brethren, and check the encroachments of Austria and Rome. The issue is well known—Victory crowned the hero. The insolent pride of Ferdinand was humbled; his generals defeated. And though the King of Sweden fell at Lutzen, at the head of his chosen band, on the bosom of victory, his death arrested not the vigour of the Swedes. The generals who succeeded Gustavus, maintained their superiority; till worn out with a war of thirty years of misery, all parties became disposed to heal the wounds which bled

throughout this unhappy country, by AN. 1645. the peace of Westphalia. In vain the Pope and the Jesuits endeavoured to put every obstacle in the way of its conclusion. Necessity obliged both parties to compromise their differences. The Emperor indeed refused to grant their former liberty to the Protestants in Austria and Bohemia, or to restore the Palatinate; yet all the other claims of the Protestants were solemnly admitted and guaranteed. The restitution edict was revoked; and the Protestant and reformed interest settled on a basis not easily to be shaken.

The dragon gnashed with vexation at seeing his prey thus escape; and set himself to provide new means, and to plot new wiles, for the seduction of those, whom he found himself unable to subdue. Nor were these without considerable effect. As open violence was restrained, the Jesuits and crafty prelates endeavoured under pretence of reconciling, to soften down the grosser features of popery, and to give them a more inoffensive aspect. They professed a willingness to grant almost any indulgences to the scrupulous, only that they should return to the bosom of the Romish church, and heal the schism; for this end conferences were held, disputations on the points of controversy managed with greater mildness and dexterity; every winning
artifice

artifice was employed, and every tempting offer made, which could either surprise the conscience of the doubtful and ill-informed, or tempt the worldly-minded.

But these arts, through the watchfulness of the Protestants, were in a measure disappointed. The Germans chose to preserve their own liberty and religious profession. Yet a Christina, Queen of Sweden, was perverted, quitted her country and died at Rome : a woman of no semblance of religion. A Marquis of Brandenburg ; a Count Palatine ; a Duke of Brunswick ; and a King of Poland, who procured a crown by his apostacy ; these with several men of learning and name, also joined the popish communion. Indeed the zeal for making converts among the Romanists, met with little of equal activity among the Protestants. The fire of the reformation was damped ; a spirit of formality and security grew upon them ; and the number of those whose hearts were delivered from the dominion of the leading errors of popery was not so great, as the general profession seemed to signify. An unawakened conscience, and the bias to lean on our own wisdom and doings for salvation, left many, and of the wise and learned also, an easy prey to seduction. A richer spouse also tempted them ; for all the great preferments were in the apostate church. The hopes of Rome thus continued

tinued to be supported, and their secret practices in all nations attended with considerable success. Where they could influence the ruling powers, the subjects found no agreements or treaties binding. Hence in Poland the Protestants, under a variety of pretexts, were robbed and plundered, ejected from their churches, deprived of their schools, and cruelly punished, in order to engage them to renounce their faith and profession, in contradiction to all justice, and without hope of redress. The same scene was acted in Hungary, under the hereditary AN. 1671. bigotry of the House of Austria. The dukes of Savoy and Piedmont were instigated to hunt out the poor remains of the Waldenses from the fastnesses of the mountains, where they had sought a hiding place, and with all the animosity of inquisitorial cruelty, to waste by fire and sword the feeble, but patient and unresisting remains of this faithful people. AN. 1632—1685.

In Spain, as the number of Moriscoes was so great, and their attachment to Mahomed inveterate, the enmity of the clergy, and the intolerance of bigotry compelled them to quit their country, or their religion. Millions of the Moors, faithful to their prophet, sacrificed all their substance, relatives, and native land, and were transported into Africa : carrying their diligence and arts to enrich the soil of Fez and Morocco ; and leaving a desert behind them

them yet unpeopled. But the *Church* gained whatever might be the losses of the *State*; and procured acquisitions in the evacuated kingdoms, which well repaid the zeal of the inquisitors.

In France a constant infringement of the Protestant liberties, reduced the numbers, and awakened the complainings of the oppressed. Every art was used to stimulate the ruling powers to persecution; and every wile of cunning to surprise the consciences of the monarchs, surrounded by jesuits, confessors, priests and bishops, all in league to bring back the Huguenots to the house of their prison. After being long harraressed by persecution, the revocation of the edict of Nantz, compelled many
AN. 1684. hundreds of thousands of French Protestants to seek refuge in foreign lands. Ah! the day of recompence is come. God is visiting upon the children the iniquity of their fathers, and giving them blood to drink, for the innocent Protestant blood poured out on every side.

Nor were the artifices of popery confined to the nations under her own obedience. England was always an enviable object; so long a fief of Rome, and patiently plundered, now cut off root and branch from all connection or communication with the holy see. No faith was to be kept with such heretics; and killing them esteemed no murder,
but

but meritorious. Such were the maxims of popery ; such Garnet, the Jesuit superior in England taught ; and surpris'd the conscientious papist, Sir Everard Digby, and others, into a plot, the most horrible in its nature, and which threatened to be
 AN. 1605. the most dreadful in its effects ; no less than to blow up the king and both houses of parliament with gunpowder ; and in the confusion of the nation, which must ensue, to set up the Roman Catholic religion. The blood runs cold when we review this scene of deliberate and atrocious wickedness, sanctioned by Rome, and sure to merit the highest degree of glory in that anti-christian church. Just at the moment of its execution, a gracious Providence discovered the infernal design, and expos'd the diabolical conspirators to the righteous laws of their country.

Disappointed, but not discouraged, the pontiffs and Jesuits pursued their object with more caution, and deeper laid schemes ; and sometimes with a prospect of success, that fill'd the ambitious prelate with premature exultation ; though mercifully ending in disappointment. What could not be effected under JAMES I. was attempted under his successor, CHARLES I. He had taken a
 AN. 1625. bigotted papist for his Queen ; and with her a legion of Jesuits followed. He had promoted the violent Laud, half a papist, to the

the see of Canterbury, who seconded all his tyrannical designs. Mosheim indeed is utterly mistaken in asserting that they caused "the Church of England to be new modelled, and publicly renounced "the Calvinistic opinions:" for the articles, liturgy and homilies continued in full force as ever; yet that they wished and attempted it is too true. Laud was a bitter Arminian, strongly suspected of leaning to popery, and constantly endeavouring to enlarge the ritual, and bring it to a greater conformity with Rome; whilst his encouragement, seconded by the royal patronage, of all who opposed the established doctrines; and his cruelty and oppression of those who held them, whom he charged with Puritanism, because they zealously counteracted his designs, kept the best men out of the Church, or silenced those who were in it; and encouraged the apostates to greater diligence by the assured prospect of preferment. Forbes, one of them, who well knew the objects then pursued, has given every reason to conclude, that both Charles I. and his archbishop, would have been well content to come to terms, and be reconciled with Rome. This fatal event was prevented, by one little less to be deplored, the civil wars which broke out, and brought these unhappy innovators to that fearful end, which many who most abhorred their popish and tyrannical designs most deeply condemned.

When

When once the torch of discord had lighted up the flames of war, the politic CROMWELL and his associates led on the conflagration; and the head, which wore the crown, fell the victim to his own bigotry and duplicity, and the ill-directed councils of Laud and his popish advisers.

Thus for a while the wicked, but exalted protector, waved the bloody sword, not only over his own land, but made the monarchs of Christendom tremble, court his friendship, and suspend their persecutions against the Protestants. Even the tiara itself was obliged to bow down; which he sometimes threatened to pluck from the head of the unworthy wearer: and his menaces were known to be no *bruta fulmina*; but terribly realized against his enemies. Whatever judgment may be formed of his character by others, the reflecting Christian will probably think, as I do, that tyrannical as Cromwell was, we are as much indebted, under a gracious over-ruling Providence, to this man for the preservation, as to the bloody Henry the Eighth, for the introduction of the Protestant religion amongst us. The good hand of our God over us for good is not the less to be acknowledged, because the instruments employed meant not so, but acted under the impulse of their own pride, ambition, and selfishness.

AN.

AN. 1660. The restoration of CHARLES the Second once more revived the most sanguine hopes of Rome. He was a man of the most profligate character and corrupted principles; and as popery to such a one was the most convenient religion, he had, during his exile, embraced it, and become the pupil of the Jesuits. But as the utmost secrecy was needful, in order to procure his return, he made the most specious and solemn professions of zeal for the Protestant faith and the Church of England: and was obliged to veil his designs at first, under the cloak of the profoundest hypocrisy. When he had by this means recovered the throne of his ancestors, the love of ease, and the love of pleasure, palsied his secret desires for the restoration of the religion he had embraced; and which only could be established in a nation who abhorred it, by a contention that might have again sent him into the banishment from which their voice had recalled him. Not that his purpose was altered, or his plans laid aside. His treaty with the King of France,

through the secret negotiation of the
AN. 1670. Lord Arundel of Wardour, a zealous papist, had the restoration of popery for its grand object. And though he was withheld, by political circumstances, from introducing the promised supplies of men, he received the unkingly subsidy of two hundred thousand pounds yearly, to betray his country to its enemies; and *wept*, says Mr.

Mr. Hume, *for joy* during an interview with his sister, the Dutchess of Orleans, at the hope of quickly realizing the project of bringing back his kingdom within the Romish pale of obedience. But his indolence, his cowardice, and the pursuit of his scandalous amours, occupied his time and thoughts, and diverted him from venturing upon any steps of danger and difficulty. Death surprised him in the midst of his pleasures, and the profession of Protestantism, with his bishops around him. A popish priest was hastily sent for, up the back stairs; and the rest all excluded, whilst he made his last peace with Rome, and received the delusive viaticum. Thus died as he lived, that wicked, gentlemanlike, lewd, deceitful, popish hypocrite, Charles the Second.

AN. 1685. The church of Rome had a more faithful and zealous son in his successor JAMES II. Open in his profession, and more violent, even than his Jesuit confessors themselves, he no sooner succeeded to the throne, than he unveiled, with un-jesuitical imprudence, his intentions; and thus defeated his own designs. Too sincere to dare be a hypocrite, and too confident of his own power to carry his purposes into execution, he wantonly trampled on the laws of the land; affronted the Church, by all the trumpery of the mass restored in his chapel; and the nation, by acts of despotism

it

it was little disposed to endure. His craftier associates would have checked the rapidity of his movements, and the pontiff himself wished to rein in the impetuous monarch; but the merit, and the glory, after which he aspired, of saving the nation, over which he presided, from hell and heresy, drove him on furiously to his own destruction. The generous WILLIAM OF HOLLAND, who had married his daughter, the next Protestant heiress to the throne, obeyed the call of the people, and hastened to their deliverance. James, deceived by courtier

bows and professions, flattered himself
AN. 1688. with the fidelity of his army and navy;

but, no sooner was the Protestant deliverer landed, than every man, even his dearest friends and his own daughter, deserted the bigot King, and left him as destitute of all help, as before he had appeared despotic and servilely obeyed. Thus once more the prey was taken from the mighty; and, in the critical moment, when the waster was ready to destroy, a gracious interposition of Providence preserved the purity of religion, and the liberties of the land. Rome, gnashed with disappointed rage and malice, sought to arm her avengers to restore the abdicated monarch; and allured with the hope of ambitious conquests, the rival governments of France and Spain, to second her own deep laid schemes of subjection, but in vain. William, firm in the affections of his people,

lifted up the banner of victory ; and in Ireland and England, humbled all his enemies, and laid the foundations of a constitution, which, with Father Paul, every good Englishman prays, *esto perpetua.*

The arms of Rome were now again reduced to subterfuge, wile, and cunning. The Jesuits unabashed, and rising, Antæus like, from their defeats, marshalled anew their forces. In France there arose a host of Polemics, who were called *Methodists*, from the artful methods which they took to confound, seduce, and pervert the Protestants from their religious principles. Veron, the Jesuit, and others, with the eminent Cardinal Richelieu at their head, endeavoured to establish the authority and unity of the Church, as a divine constitution, where the danger of schism, and the prescription of antiquity formed the plausible arguments of sophistry. The contempt into which Popery is now sunk, and the extinction of its most crafty supporters, makes it superfluous to reply to arguments long since confuted, and follies now become obsolete ; and of which the remaining satellites of Rome are themselves ashamed. But in that day, much mischief arose from them ; and between the seductions produced by interest, fear, ignorance, or surprise, many departed from the profession of faith, and reconciled themselves to the false

false Church. Yet, on the whole, the progress of knowledge weakened the pillars of superstition, and in every state the increase of infidelity was still more evident than of popery : and the mines were prepared of that philosophical impiety, which our days have seen bursting into explosion, and overturning all the strong holds of Catholicism.

The promising appearances also of the spread of Romanism in many foreign lands, at the beginning of the century, declined towards the end of it, and all their laurels of conversion were blasted in Asia, and Africa. Partly by the intrigues discovered in Japan, which awakened that ferocious government against the Jesuits ; partly by the insolence with which they carried on their pretensions, AN. 1634. as in Abyssinia, and which ended in their expulsion : by these calamities, whether true Christianity gained or lost, is a very disputable matter.

A quarrel with the Venetians had nearly separated that country from the Romish jurisdiction. The mediation of Henry IV. King of France, prevented a fatal rupture ; but the bands of allegiance were so loosened, and the peace restored on such terms, as securing the pontiff's honour, left him only nominal power in religious matters ; while the state maintained her national authority and in-

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dependence. The famous Father Paul, the candid author of the council of Trent, gained himself, in this controversy, immortal honour, by defending the liberties of his country against the usurpations of Rome: and, as Cardinal Norris owns, ever since the papal bulls pass with difficulty the Po into the Venetian territories. AN. 1607.

AN. 1641. Portugal threatened a still greater defection, but restrained by the chains of prejudice, they dared not as hardily reject the servitude of Rome, as they had boldly recovered their country from the usurpation of Spain. DURING all the long years which this conflict continued between the rival nations, the see of Rome, overawed by the Spanish terrors, refused to grant any bull for the consecration of Portuguese bishops, and left that kingdom deprived of such spiritual succours as her pontiffs could afford. Yet, the hero who defended his independence with success against the Spanish monarch, dared not break with the Roman prelate. Inquisitorial power, and national prejudices, compelled him to temporize, till the peace with Spain permitted the Pope to issue the necessary dispensations: and thus has Portugal continued the most abject vassal of the Romish see to this day. AN. 1666.

The sturdy opposition of the French bishops to the papal encroachments on their privileges and immunities, fortified by the jealous pride of her mighty monarch against all foreign claims, had, from the beginning, preserved the Gallican church, from the servile subjection to which the other Catholic kingdoms had been reduced. This was a perpetual subject of contention. The faithful legions of Jesuits maintained the legitimacy of every papal claim. The parliament of Paris, and the native ecclesiastics, defended their liberties, and excited often the papal indignation : but the popes with-held wisely their anathemas, which had lost so much of their terrors, and confined themselves to remonstrances. Indeed, humiliating instances appear of pontifical imbecillity, and gallic monarchical power. The punishment for an
 AN. 1664. insult committed on a French ambassador, was rigorous and truly mortifying
 AN. 1678. to papal pride ; but the dispute about the rights of presenting to benefices, during the vacancy of the Gallican bishopricks, shewed that the *spiritual* claims of the Pope would be as little respected as his *temporal* dignity. Bulls upon bulls on one side, and severe edicts on the other, against those who dared to pay them the least respect or obedience, threatened a breach not easily repaired. The Gallican bishops supported their monarch, and in a solemn assembly decreed,

that all the churches of France were subject to the King's *regale*, or right of nomination, during the vacancy of every see; but they added decisions still more mortifying, and derogatory to papal authority. AN. 1682.

1. Excluding Rome from all interference in the temporal concerns of sovereigns, and restraining her authority to spirituals only.

2. Confirming the decrees of the council of Constance, subjecting the Pope, as well as all others, to a general council.

3. Maintaining all ancient usages and immunities of the Gallican church inviolable.

4. Denying the infallibility of the papal decisions, unless sanctioned by a general council: these the clergy and universities throughout the kingdom adopted. Nor could the terrors of excommunication, or the inflexibility of the Pontiff, alter their determinations; and though some soothing letters were written to appease his wrath, these decisions continued the rule of the Gallican Church.

AN. 1687. A claim, much more unreasonable, of a *right of asylum for criminals*, to a great extent at Rome, under the French Ambassador's protection,

tion, spoke the proud haughtiness of the prince, and the degraded dominion of the prelate, even in his own capital. For nothing could be more unjust, or tend more grievously to the interruption of the peace and good government of the city, than such impunity. The King of France would be obeyed ; and he only yielded as a favour, what he claimed as a right. But in the matter of the *regale*, the King carried his point, saving the honour of the holy see, by some slight modifications. The struggle, however, between the rivals for power, ceased not ; each, though more covertly, carried on their schemes of offence and defence. Sometimes jesuitical influence won the monarchs to side with the holy see ; but they jealously watched against every thing which might diminish their own authority, though they now and then sacrificed their ecclesiastics, and their immunities. Indeed, the boasted liberties of the Gallican Church were confined to these. Pope, king, bishops, parliaments, and universities, equally set themselves against every thing that deserves the name of liberty in the Church, and always beat down every effort of this sort, with a rod of iron. At last the triumphs of liberty are heard, and that sacred name abused, to cover every act of cruelty and licentiousness. Church and State have sunk in the promiscuous ruin. That *neither*, such as they were before, may ever spring from the ashes of the con-

flagration, is the devout wish of every true friend to religion and freedom.

Attempts were made, and with some success, to reform the monastic orders, become woefully corrupt. But it is now hardly a subject worth consideration, however important at that day. The Benedictines bore the palm; and the separation of monks into orders, reformed and unreformed, speaks pretty strongly the state of these societies. The time is past—they will probably soon be consigned to oblivion, and their names only preserved to demonstrate more strikingly the folly of mankind. The most rigid of *La Trappe* are said to have owed their establishment to a singular incident. Their founder, De Rancé, was AN. 1664. enamoured of a lady, with whom he had lived in a state very unclerical. After a short absence, returning, he passed to her chamber by a back door, which he had commonly used. There a dreadful scene presented itself: the dear object of his affections had fallen the victim of the small-pox; and, in all the disfigurement of that horrible disease, was laid out a corpse; the room illuminated, and hung with black. He stood motionless, gazing in stupid horror on the face he had adored; and hasting to the most gloomy and desolate region of France, buried himself in the monastery, which long attracted so much attention, and

and respect for its austerities : but now happily evacuated, can hardly be employed to a worse purpose than it was before.

Towering supereminent above the rest, the Jesuits rose to the summit of power and influence ; envied, feared, and hated by all their monkish brethren ; and in a system of consummate policy and perseverance, defeating all the attacks made on them ; and looking down upon their impotent, though envenomed assailants. Among these, the Jansenists were the foremost, and most formidable, and brought upon themselves in consequence, the wrath of the partial pontiffs, whose tiara itself was compelled to bend to the majesty of jesuitical influence. Had any man dared suggest their fall and extinction at that day, with what contempt would his predictions have been treated ?

The state of learning in popish countries was certainly highly improved ; and though the famous Galileo was cast into prison by the inquisition, for adopting the system of Copernicus ; this did not prevent the other literati from investigating the discoveries he had made ; and the court of Rome itself, however terrified with the introduction of novelties in philosophy, as in religion, was compelled at last to admit the possibility, *that* might be true,

true, which demonstration had proved could not be false. So the earth was quietly permitted to revolve round the sun, as the centre of our planetary system, without any farther anathema.

But, high as the attainments of the learned rose, the state of morals sunk very low. The dignitaries of the Church were the creatures of courts; and, as they gained their preferments by the servile arts of flattery, and interest in great men's favour, so they used their emoluments accordingly, in a life of indolence, pleasure, and magnificence. The care of souls was a consideration which entered not into their views. The inferior clergy, in their gradations, followed the same steps, and procured patrons by the same means. It must not be denied, that some happy exceptions were found to the general depravity; but they were treated with contempt, and enmity, and sure to bring down upon themselves the envy and resentment of their brethren, for pretending to be righteous over much, and carrying things too far; not without insinuations of their hypocrisy, and spiritual pride; which the others, as more honest, disdained.

Among those pre-eminent as authors and theologians, who wished to improve the heart by their writings, and the world by their example, we may
justly

justly reckon the seminary of *Port Royal*: from which issued the works of Pascal, Arnaud, Nicole, the fathers of the Jansenists, and by whom, chiefly, all that can be called spiritual religion in France, was preserved, unless we except the mystics, with the excellent Fenelon, Archbishop of Cambray, and others, who displayed in their conversation and conduct the amiable spirit of divine charity; and, like Enoch, walked with God, amidst all the errors of the false religion which was professed around them. God had, no doubt, still within the Romish pale, a people to the eternal praise of the glory of his grace; but they were few, and in general of no reputation; and sure to be the objects of reproach, in proportion to the purity of their lives, and the spirituality of their tempers. Wherever, instead of form and ceremonies, men sought communion with God, and made his word the rule of their conversation, they brought upon themselves animadversion, according to the different dispositions of the governments under which they lived.

I may not stay to expose the corruption of doctrine and morals, in which the Jesuits bore the palm, sure to be defended, or screened by the holy see, because the whole purport of their perversions led to the exaltation of the Pontiff, and the establishment

blishment of the pillars of his throne. Hence, all the complaints, remonstrances, and detections, made by their adversaries, produced no effect at Rome. They had usually sufficient credit to procure their own vindication, and the condemnation of their opposers; and, even in the great contest with the Dominicans, though so many of the fathers, with Augustin, were against them, on the subject of predestination and grace, after a dispute carried on for years, under successive popes, they contrived to ward off the decision against AN. 1605. their mighty Molinos; and the pontiff compelled the combatants to make a drawn battle, least, deciding for the Dominicans against the Jesuits, he should give the Protestants occasion of triumph, and strengthen their cause. Policy, not truth, dictated every measure of the Roman see.

AN. 1640. But the pontiffs testified greater partiality to their jesuitical friends, in the cause of the Jansenists, on the very same subject, which Jansenius, the learned Bishop of Ypres, supported ably, in a book entitled *Augustinus*; being an exact and faithful epitome of the doctrine which St. Augustin taught, and the Church had so often sanctioned. This book made a very great noise within the Roman pale; and being the very opposite to the doctrine

trine which the Jesuits taught, they bent their whole force to procure its condemnation, and succeeded. AN. 1653.

The papal bulls, which issued on this occasion, produced in France the most violent controversies on the subject : but the conflicts, then of importance, between Jesuits and Jansenists, have long since ceased to be such. Suffice it to observe, that the worst side carried their point, and armed the magistracy to suppress those whom the Pope condemned. The persecuting Church always bears the brand of Antichrist ; the persecuted have presumptive evidence in their favour, that they follow at least the dictates of conscience.

In search of the true Church therefore, and of those who have any pretensions to be ranked among the living members of the body mystical, I am compelled to prefer such as the papal bulls condemned. Instead of the long ridiculous list of the canonized saints, added by the pontiffs, this century, to the Roman calendar, which I must leave to oblivion, saints unknown in earth and heaven, I turn to seek those within the Roman pale, who appear to have escaped the corruptions of the world, and not to have known the depths of Satan ; however tinctured by superstition, or enslaved by

by Church prejudices. Among the millions of clergy and laity in this idolatrous Church, debased by superstition, sunk in ignorance, or tied and bound with the chains of their sins, some probably were found, who, seduced by the dread of schism, and the fear of papal excommunication, continued in the observance of the outward forms, without placing religion in these things ; and believing to the saving of their souls, truly feared God, and wrought righteousness.

Among the *Jansenists* a considerable band appears of faithful confessors, whose works are still read with admiration, and whose real piety deserves to be imitated. I do not readily receive the accusations, that Papists or Protestants have objected to them, as over rigorous and fanatic in their devotion : but I will admit many things might be blameable ; a tincture of popery might drive them to push monkish austerities too far ; and secretly to place some merit in mortification, which, they in general disclaimed : yet, with all that can be said, surely the root of the matter was in them. When I read Jansenius, or his disciples, Pascal or Quesnell, I bow before such distinguished excellence, and confess them my brethren, shall I say, or my fathers. Their principles are pure and evangelical ; their morals formed upon the apostles and prophets ;

prophets ; and their zeal to amend and convert, blessed with eminent success. I will pity the wanderings of a St. Cyran, and allow for the prejudices of education ; but I will ever love and honour those who appear to have loved our Lord Jesus Christ in sincerity, and dared to suffer for his sake : I believe the Lord of life will honour them, at the day of his appearing and glory.

Among those called *Myssics* also, I am persuaded some were found, who loved God out of a pure heart fervently ; and though they were ridiculed, and reviled, for proposing *a disinterestedness of love* without other motives, and as professing to feel in the enjoyment of the temper itself, an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it, when all their jesuitical opponents, with the time-serving Bossuet at their head, will be weighed and found wanting. If I pity any thing in Fenelon, it is his submissive publication of the papal bull, which condemned him, conscious to his dying day, that no one of his sentiments were altered. Some will call this weakness, some hypocrisy ; but I can suppose a purer reason, his desire of peace, and his dread, least opposition should occasion divisions, which ultimately might produce more evil than good. I will not vindicate the motive or the reasoning ;

reasoning ; but to such a man as Fenelon, though I blame his conduct, I shall give full credit, that he acted as he thought right in the sight of God. It is pleasant to behold, amidst the darkness of popery such luminaries ; and no doubt to this their disputes with the Protestants had greatly contributed. Even those who pertinaciously still adhered to the Church of Rome, were indebted to their adversaries for a portion of the truth and godliness, which they were led to embrace and follow.

CHAP. III.

OF THE GREEK CHURCH.

SUNK to the lowest state of debasement under the Turks, degraded in character, disfigured by superstition; groveling in ignorance, and pining in poverty; little can be hoped from such a communion. Yet, were efforts made repeatedly to win them over to the subjection of Rome in vain. The appearances of success always vanished; the prejudices of education prevailed, and attachment to their own forms and ceremonies kept them separate. Even were their submission obtained, it seems but a miserable acquisition. Rome, however, continually maintained a host of her missionaries in the East, endeavouring among all the oriental Christians to gain proselytes; and now and then new bishops were dispatched with a pompous name, to preside over congregations, whose numbers were so few, and poverty so great, that they seemed scarce worth the expence necessary to keep up the appearance. The alms distributed were the most instrumental means of the conversions, which seldom endured longer than the continuance of them: and it is singular enough, that

the Greek students, who have been brought to Rome for education, and initiated in all the mysteries of popery, are said, on their return to their native country, generally to have adopted their former profession, and to be the bitterest opposers of the popish pretensions of dominion over the eastern churches.

Among those who have most firmly rejected the attempts of the Roman pontiffs, Cyrillus Lucar may be reckoned—a man of real piety and extensive learning, beyond what usually has filled the chair of Constantinople. After diligently examining the Romish and Protestant opinions, he seemed much more disposed to form a union with the latter than the former; and in consequence corresponded with the Protestants of eminence. This bitterly provoked the Catholics. The Jesuits, through the French Ambassador at the Porte, exerted all their intrigues to render Cyril odious, and suspected by the Turks. Having gained some envious Greeks to their party, they formed an accusation against the good patriarch, of pretended treason, and procured his death by the Ottoman Emperor's orders. His crime was his piety, and disposition to unite the Greek and reformed churches—an offence inexpiable in the sight of Rome and her satellites. AN. 1638.

Every

Every artifice continued to be employed by the Jesuits to soften down the differences between the churches ; and to make it appear that they were of a trifling and indifferent nature ; and therefore that the Greeks might be indulged in all their peculiarities, and yet return to the unity of the Church. But all the art employed has never been able to effect the reconciliation ; and they appear as distant from each other as ever. The same attempts have as little succeeded with the other oriental churches. They still maintain their independence both of Rome and of Constantinople. The Nestorians, the Monophysites, have their separate patriarchs ; and their different branches, Cophts and Armenians subsist, though reduced almost to a state of inanity. The church of Russia, a chief member of the Greek communion, holds little connection or none with the patriarchs of Constantinople. It may now be reckoned indeed among the first in extent of empire, yet respecting the life and power of Christianity, very, very little will be found among them : profound ignorance, multiplied superstitions, and most debasing intemperance, mark the clergy and people. It is to be hoped there are exceptions. Our acquaintance with their language is small. I am not informed of any Russian theological work that claims attention, for depth of biblical criticism, or faith unfeigned. A sect, though not of modern

date, is said to have occasioned some
AN. 1666. disturbances in the empire. They called
themselves the multitude of *the elect*,
or Isbraniki; their adversaries branded them with
the title of Roskolniki, or the multitude of the
factionous. As we have no explicit account of their
tenets, we must be content with the general
grounds of their separation from the church of
Russia, which they alledged, was on account of the
corruptions introduced by the negligence and am-
bition of their prelates. They affected themselves,
extraordinary piety and mortification; and a vene-
ration for the letter of the holy Scriptures, which
was carried to an excess of superstition. They
would not allow a priest to minister baptism, who
had that day tasted brandy. This seemed indeed a
prudent precaution; because a Russian cannot be
trusted with the bottle to his lips, without empty-
ing the last drop of its contents: but they appeared
to harbour an abundance of follies and supersti-
tions; such as esteeming it to be of the last im-
portance, that their priests should give the bene-
diction with three fingers; as with two only, it
would be the depth of heresy. However, we must
know more of them before we can form a true
judgment. It hardly seems probable, that they
were a very enlightened sect; but rather a scion
from some of the scattered Paulicians, or Bogomi-
lians,

lians, of former days, sprouting afresh, and as they multiplied, awakening fresh attention. They have been excommunicated, dragooned, and exercised with all the gentle corrections of fire, sword, gibbets, imprisonment, and exile, but have maintained their profession, by retiring to the woods and deserts of that forlorn country, where they still subsist, especially among the Calmuks. Since the accession of Peter the Great, they have been treated with mildness, and indulged with toleration. Perhaps there will be found among them a people that shall be counted to the Lord for a generation. I see not through the vast Russian empire, where the truth of godliness is more probably to be sought.

I wish to look round, and discover the living features of animated Christianity in the East; but, alas! all is darkness that may be felt, and death-like profession only, within the Christian pale. Yet when I see such a man as Cyrillus raised up, and know, that the blessed word of life is in their hands, I cannot but hope there were some happy exceptions to the general ignorance and superstition, and that God had not left himself without witnesses. May their numbers be multiplied more abundantly!

CHAP. IV.

ON THE PROTESTANT CHURCH.

CHRIST is not divided ; unhappily his people are. But if they cultivated the spirit of love and meekness, bearing and forbearing with one another, the little differences of opinion would never be permitted to disturb the unity of spirit, or to break the bond of peace. There is scarce a man who deserves the name of a real Protestant, so prejudiced as not to acknowledge, that we are all one in Christ Jesus ; why not then love one another out of a pure heart fervently ? The time, I hope, will come—"Blessed are the peace-makers, "for they shall be called the children of God." It will be happy for the Church of Christ, when divine charity shall enlarge her borders, and bigotry be driven to her gloomy cell.

The Protestant Church comprehends *Lutherans*, the *reformed* or Calvinists, and a variety of *other denominations*, that cannot immediately be classed under the two great general divisions.

I. THE

I. THE LUTHERAN CHURCH.

WE have seen the desolations produced by the ambition and bigotry of the house of Austria, instigated by Rome, and her jesuitical crew, hoping that they could down with it, down even to the ground. The great Head of the Church was otherwise minded. The bush burned and was not consumed. But the Lutheran cause suffered also by the defection of some of its most strenuous supporters. In the beginning of this century, AN. 1604. MAURICE, Landgrave of Hesse, a man of very eminent attainments, embraced, after deep investigation, the Calvinistic system of doctrine: and new modelled the university of Marpurg, and the ecclesiastical establishment of Hesse, after the reformed plan: AN. 1619. though not without great opposition from the Lutheran divines. Yet though he thought himself bound to promote the truths, which he had himself embraced; and to exercise the authority with which he was invested, in his own dominions; it is to be observed to his honour, that he shewed Christian moderation, and temper in the disputes, which could not but be the consequence: and he is said not to have been chargeable with any acts of oppression or violence, leaving

generous liberty of conscience to all his subjects.

The ELECTOR of BRANDENBURG followed his example, and declared for the reformed religion, without enforcing the doctrine of the decrees, or the decisions of Dort; but left every man free liberty to abide, Lutheran or Calvinist, according to his conscience; dispensing his favours to both, without partiality, and recommending a spirit of conciliation; to abstain from offensive terms, or injurious aspersions; consenting that the rites which were objected to might be abolished; and entreating, that wherein they still differed, they would bear with each other, and cultivate a spirit of peace and patience. But to this the Lutheran clergy refused to consent, and not only excited fierce debates, but stirred up the people to a spirit of discontent, and alienation from their sovereign, and tumults which only force could suppress. The Saxon divines took part with their brethren, and unhappily blew up the flames of discord, to the great injury of their cause, and the hurt of their university of Wirtemberg, which the Elector was compelled, by the treatment he had received, to forbid his subjects any more to visit.

Good men on both sides lamented, that when the Philistines were upon them, the sons of Israel were setting their swords every man against his fellow; and earnestly wished to reconcile the two

great

great bodies of Protestants together, that they might be more united, and form a firmer phalanx against their popish invaders. To hope for uniformity in opinion was a blessing, in the present state of human infirmity, and under the prejudices of education, not to be expected: but to soften down the angles of asperity—never to dispute passionately—to seek not victory, but truth—to give the most favourable explications to the terms used on both sides—to bring forth the great fundamental principles, in which Calvinists and Lutherans were agreed—and in the deeper and abstruser points of difference, to approach as near as possible—and where they could not unite, to agree to bear with each other in the disputed articles, and to keep them as much as possible from producing vain contention, which only begat ill-blood and not conviction—these were the objects of the conciliators. Herein the reformed, it is allowed, were the first to concede, and make approaches; allowing their Lutheran brethren not to have erred in any fundamental doctrine. But the Lutheran divines were more tenacious and less yielding, and refused to acknowledge as much of the Calvinistic tenets; and rejected with too much disdain the conciliatory offers of their brethren. Mutual reproaches, and recriminations tended not to heal but to widen the breach.

AN. 1615. The peace-loving JAMES I. endeavoured to interpose the weight of his influence, and to solicit this desirable union among the Protestant churches. He employed for this end the famous Du MOULIN, to sound the different parties: but he soon grew discouraged, when he found that the Lutherans testified an utter aversion to accede to the proposal.

AN. 1631. However, the French Protestants, in a synod held at Charenton, determined to give their Lutheran brethren a testimony of their cordial regard; and to open a door for any return which they might judge fit, by declaring, "that the Lutheran profession was truly conformable to the gospel, and free from fundamental errors." But no overtures were the consequence.

AN. 1631. One conference more indeed was held at Leipzig, between the divines of the two communions; and the spirit, temper, and moderation with which it was managed, gave hope it would re-unite them. The jealousy of the Lutherans, that some artifice was concealed under the apparent candour and concessions of their brethren, disappointed the happy issue which was expected. After all, the same unchristian distance remained.

AN.

AN. 1645. A more comprehensive scheme, which should comprise Catholics, could hardly succeed in Poland.

AN. 1661. Earnest to succeed, the Landgrave of Hesse renewed the attempt to bring the Protestants nearer to each other; and now the fraternal embrace, which closed the conference, promised greater future union; at least mutual forbearance and love. But the moderate men who retired from this pleasing scene, were unable to inspire their Lutheran brethren with their own candour and charity; and only drew upon themselves the invectives of the bigots, as betraying by their indulgence the cause they were deputed to defend. Thus has it often been the lot of the noblest spirits to desire to do good to the ungrateful and the prejudiced, and to be abused for their labours of love.

What the authority of princes, and the weight of synods could not accomplish, individuals might well despair of effecting. Yet one kind and resolute spirit, undismayed by the difficulties, resolved to devote himself to the work; which during forty years, he unweariedly pursued. Wherever he went and made his object known, he was generally received with kindness, and heard with attention: but after all his toils and travels through the Protestant

testant regions of Europe, he found obstructions insurmountable, and bigotry and prejudice that refused to bend. But he shall not lose his reward. The Prince of Peace will remember JOHN DURY, AN. 1631—1674,

The good Bishop of Stregnez in Sweden, deserves a memorial for his zealous concurrence with the travelling Scottish pacificator : AN. 1645. and CALIXTUS, the divinity professor of Helmstadt, seconded warmly the same noble design ; but they brought a nest of Lutheran hornets about their ears. The cry of the Church being in danger, drove the peace-making bishop from his see, to a retirement from the clamours of party : and Calixtus was glad to be hid in the grave from the torrent of abuse and misrepresentation ; as sacrificing truth to conciliation. Thus obstinately did the Lutheran divines reject all approaches to communion with their reformed brethren. Unhappily they were not less divided among themselves. Incensed at those who wished to heal the breaches, and to engage men's hearts in a spirit of union and piety, the larger body of the Lutheran Church, especially the Saxon divines, treated them as innovators in religion, and branded them with the names of *Syncretists* or *Pietists*. An account of these will include the most important

ant concerns of the Lutheran Church ; especially in the point which is the great object which I am pursuing, under every denomination of Christians, to discover the true spiritual Church of Christ.

At the head of the *Syncretists* was CALIXTUS, of whom mention has been made before. The charge laid against him was, his attempt to unite all bodies of professing Christians in mutual forbearance and charity with each other, notwithstanding the points of opinion in which they might differ ; and, if possible, to enable them, without bitterness and mutual anathemas, to meet in some general principles wherein they all agreed ; and to leave all other matters of dispute aside. At least, if any differences were discussed, that it should be done in love and in the spirit of meekness, without breach of communion. He was of opinion, with his friend John Dury, that *the Apostles' creed* contained every article necessary to be believed for salvation ; that *the ten commandments* were a sufficient rule of life ; and *the Lord's prayer* included every essential petition which a Christian needed to ask of God. All, therefore, who held these general principles, might, he trusted, give each other the right hand of fellowship, and hope to meet together in the world of the blessed ; whether Papists, Reformed, or Lutherans ; as each professed to hold these in the same veneration, and to admit their
indisputable

indisputable truth. No man appears a more determined Protestant than Calixtus, or has written with greater force against the errors of the Romish Church ; though he was abused as half a Catholic, because he maintained, that in the Church of Rome *the fundamental articles* were still held ; and that salvation might there be obtained, even though men were under many mistakes and prejudices of education. He admitted the union of churches was impracticable, under the decisions of the council of Trent ; but, that the union of charity might be cultivated between the members of the different churches, holding the first common principles of Christianity. The divines of Helmstadt united with their colleague in this endeavour : many of their brethren, at Rintelen, Koninsberg, and Jena, approved the general lines of conciliation proposed by them ; but they met with the fiercest opposition, were esteemed as traitors to the Lutheran cause, and apostates from the Lutheran faith : and charged with both inclining to the reformed, and the popish religion. Contradictions so glaring, as only the exasperation of prejudice and party could suppose possible or true. The particulars of all the bitter contests and invectives which this controversy occasioned, with the interposition of the civil magistrate, I shall pass over. It affords but a mortifying lesson of human infirmity, that whoever, or whatever is right, or wrong ; wise men,
learned

learned men, religious men, should so far deviate from the spirit of truth and meekness. Nor does it give a high opinion of the Saxon divines in particular, who wanted to introduce a new creed of their own sentiments, which could not but have made a division in the Lutheran Church. The amiable design of Calixtus, should it be a mistaken charity, pleaded for lenity at least, instead of such bitterness and malignity, as *Calovius*, at the head of the Saxon Lutheran doctors expressed : but bigots to churches, and advocates for truth, are very different persons. Did religion, indeed, stand merely in *opinion*, and one line of aberration must not be admitted from what is established in each church, who then can be saved ? The consequences are obvious to every enlarged mind, who is at all conversant with the spirit of true Christianity.

But the divisions which arose on the account of *Pietism*, were still more to be lamented, as they served but too awfully to demonstrate, that deep piety in the Lutheran Church was an offensive object, and the pretensions to it judged deserving of the sharpest censures.

The origin of *Pietism* was certainly the apprehension and conviction, that real religion had greatly declined in the Lutheran Church—that the clergy were become too inattentive to the care
of

of men's souls, and too attached to this world and its emoluments ; or too much engrossed with scientific pursuits, foreign to their immediate designation. That there is always too much reason to fear the decline of true godliness, the experience of all ages testifies.

AN. 1670. The excellent SPENER, a man eminent for real truth and godliness, lamented the declensions which he supposed, at least, he beheld around him. He set himself, therefore, to reanimate the languid zeal, and to quicken the diligence of his brethren, by establishing at Franckfort, *societies for religious exercises*, for prayer, praise, and mutual communications ; in order to bind each other in a firmer bond, to resist the overflowings of ungodliness, and to bear a living testimony by their conduct, to the purity of the truths which they professed to believe. A treatise on the disorders of the Church, and the prevailing corruption of manners, with the means best suited to remove them, was circulated by this good man, and awakened very general attention. A variety of persons, in different places, accordingly associated on the plan which Spener had recommended : and, as could not but be the case, awakened the jealousy, and provoked the enmity of the clergy and others, whose conversation they reprov'd, not merely by the exhibition of a different conduct, but

but sometimes by rebukes and charges, not always, perhaps, dictated by prudence, or the meekness of charity. These associations, therefore, met with much opposition : and, as popular odium, or the licentiousness of the baser sort, instigated by their enemies, often interrupted their assemblies, the charge of disturbing the peace of the public was laid to their door : and, as usually some wild-fire is ready to mingle itself with the sacred flame on the altar of truth, persons of an enthusiastic or turbulent disposition, sometimes united with the Pietists, and gave their adversaries occasion to blaspheme.

The alarm which had gone out against this rising sect, collected greater force, and was viewed as a matter of more serious import, when the learned professors, FRANCKIUS, SCHADIUS, and ANTONIUS, with others, uniting cordially with Spener in his pious designs, began to consider the causes of the decline, which was too evident : and supposed they could trace them principally to the improper manner in which young men at the universities had been trained up for the ministry. Discarding, therefore, the metaphysical mode of tuition, and the jargon of the schools, where Aristotle's subtleties had been often more studied than the Bible ; and a rage for controversies of no real import to improve the understanding, or to affect the heart,

occupied the time, and exalted the conceit of the captious disputants; they resolved to alter their mode of lecturing. Taking the oracles of God for their thesis, they endeavoured to make these pure fountains of wisdom and knowledge better understood, both respecting the *doctrines* therein contained, and the *application* of them to the consciences of their pupils; in order to the production of the genuine fruits of righteousness and true holiness.

These *scriptural exercises* excited vast attention. Multitudes pressed to hear them: and that many were affected by them, and brought to a happy change in their religious conduct, even prejudice could not deny. Malignity, indeed, wished to misrepresent, what had not only its novelty to offend, but the real reproof contained in such conduct to irritate. The other professors charged them with exciting tumults, and promoting animosities in the university; and, being abundantly the majority, these good men were called to a public trial, for the innovations which they had attempted; and though declared free from heresy or immorality, were forbidden to proceed any farther with the plans of religious instruction, which they had commenced.

AN. 1692. Suspended thus from their attempts to edify the students at Leipzig in sacred literature, and driven from their professorships for the *Pietism* imputed

imputed to them, the university of Halle invited Franck and Antonius thither; and Spener had a similar offer, which he accepted from the Elector of Brandenburg, at Berlin. They pursued there the same line of conduct, and were attended by the same numerous audience and pupils. The professors and pastors of the Lutheran university of Wirtemberg, were highly incensed at, and con-

demned these novel practices as detri-
AN. 1695. mental to the interests of the Lutheran

Church, over which they watched with jealous care: probably they felt it as a reflection upon themselves, that these biblical professors should attract such attention; and their societies formed for prayer and religious exercises, raise an imputation of negligence on the established pastors. For the flame of Pietism had spread through all the Lutheran churches, and in every city, town, and village, persons arose, professing to be stirred up by a divine impression on their minds, to revive the cause of religion, and to rouse the attention of their neighbours to greater seriousness in the concerns of an eternal world. As persons of all conditions and sexes were affected with Pietism, artisans, mechanics, and labourers, met together for religious exercises. The illiterate, as well as the more instructed, prayed and exhorted in these societies: and, as could not but be the case, when the numbers were considerable, and some among

them more forward, zealous, and imprudent, than well-informed, occasions of reproach were taken against them ; and some, perhaps, justly : and, as is always the case, the irregularities or improper conduct of mistaken individuals, were laid to the charge of the whole body. The clergy especially took a part against these Pietists ; and the magistrates being instigated by their fears or jealousies, severe laws were enacted to suppress these societies, and prevent the spreading of these innovations in the Lutheran Church.

AN. 1689. The term *Pietist*, which was given in derision by the scoffers, to those who attended Franckius and his associates, and lived in a course of strict piety, “ was afterwards,” says Mosheim, “ applied to all who, distinguished by excessive “ austerity of manners, regardless of *truth* or opi-
“ *nion*, were only intent upon *practice*, and turned “ the whole vigour of their efforts towards the at-
“ tainments of *religious feelings* and *habits*.” Mosheim was a Lutheran divine, philosophic, and no Pietist. Yet his partial representation speaks nothing unfavourable, when he is compelled to add, as a faithful historian, “ *that persons of eminent wis-
“ dom and sanctity, remarkable for their adherence to
“ truth and love of piety, bore commonly the same
“ opprobrious name.*” And, in another place, “ *that
“ none could despise their intentions, without appear-
“ ing*

“*ing the enemy of practical religion.*” The truth of the matter is, that zealous godliness, as is usual, provoked the reproach of the cross. But the learned ecclesiastic mistakes, or misrepresents the real character of Franck and his colleagues. So far were they from being regardless of *truth* and *opinion*, that no men more rigidly contended for, or taught more explicitly, the *fundamental doctrines* of Christianity. They, indeed, were no bigots to the Lutheran profession, though they preferred it; but they supposed many of their reformed brethren, equally sound in the fundamental articles of faith with themselves: and therefore they would not refuse their friendship and society, because of the *opinions* in which they differed. So far, indeed, the charge may be admitted in the fullest latitude, that these good men looked upon the tenets of *barren orthodoxy*, when not attended with divine power in the conscience, and purity in the conduct, as nothing worth; and were more earnest to inculcate the necessity of faith, with its effects, than to establish a rigid conformity with the Lutheran definitions. Why it should be supposed that their manners were *austere to excess*, I see no one proof produced; and am disposed to believe from all I have read or known, that they were as remarkably amiable in their behaviour, as kind in their spirit, and compassionate towards the feeble-minded. Nor in a day of great dissipation and corruption of man-

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ners,

ners, which Mosheim every where confesses and laments, ought a peculiar carefulness to adorn the doctrine of God our Saviour in all things, to be branded with so harsh an insinuation. As to their efforts to attain *religious feelings* and *habits*, the author has not perfectly understood the subject, if he supposes they meant to *substitute religious feelings*, in the place of *practical godliness*, which he allows them to have pursued; and, if he means to put a contempt on *religious feelings*, or *habits*; I own, I wonder how any man can be supposed to exercise divine love to God or man; to live in real habits of devotion; or to read and believe the great and precious promises of God's word; and not *feel* the out-flowings of desire, and the sensations of delight. A religion *without feeling* is certainly not the religion of the Psalmist, nor compatible with the graces of the Spirit, described by St. Paul. But *the private meetings*, in which their devotional exercises were held, and the feelings of their hearts poured out in prayer and praise, were regarded as very enthusiastic, and reprobated by those, who not being at all inclined to join with them, were ready to justify their own superior excellence, by degrading their brethren with imputations of fanatic devotion, and unnecessary austerity.

Nothing can better express wherein this austerity consisted, than the very account Mosheim himself

himself gives of the motives which influenced these good men, and the steps they took to revive the decaying interest of the true Lutheran religion. They imputed to the clergy the great cause of the declension evident. They supposed their manner of preaching unedifying; their conduct not purely exemplary; and their negligence of their holy function, as highly blameable. To this they attributed chiefly the over-flowings of ungodliness, the progress of vice, and the general carelessness about religious worship in the Church, in private families, and secret devotion. As they esteemed this the source of all the evils, which they saw and lamented, it was natural for them to begin at the fountain head: and as this necessarily implied reflection on the pastors themselves, and on the universities which had sent them forth so ill qualified for their charge, both were highly exasperated against these reformers, and set their faces against their schemes for amelioration. It is pleasing to trace the steps which they took, and the amendments they proposed, in their preparation of young men for the ministry, their enemies themselves being the reporters.

They laid it down as a sacred axiom, that no man could have a *divine call* into the Church as a minister, unless his heart was filled with the love of Christ, and of the souls redeemed by his blood—

he must be unexceptionable in holy conversation—and endued with a competent measure of literature, especially well versed in the holy Scriptures. They therefore banished the scholastic theology, which ministered only questions instead of godly edifying—they avoided dwelling strongly on the points in dispute between Christians; and discouraged all bitterness of controversy, though they neglected not to arm their pupils with divine truth. The Scriptures were the first object which they commended to their study and attention, making all philosophic pursuits, and ornamental literature a subordinate part of education. This was interpreted by their adversaries into a contempt for human learning, though confessedly none had a larger share of it than these worthy professors; and their pupils were no dishonour to them in this behalf; but because they treated as of less importance the defence of the outworks of Christianity, such as merely arguing on its evidence and reasonableness; and rather preferred an immediate attack on the conscience by the sword of the Spirit, which is the word of God; the wise apologists and disputers of this world charged them with degrading the dignity of polemic theology, and giving the enemies of Christianity advantage.

In consequence of these views of the internal spirit of a minister of Christ, they insisted upon the necessity

necessity of a *solemn dedication* of himself to God ; and that every clergyman ought to be an example and model of the doctrines which he taught, and the practices he recommended : affirming, to the great indignation of their brethren, that no man could be truly called to the ministry of the gospel, who was not in his own soul a sharer of the blessings of divine grace, and a pattern of his own precepts : a strictness this, in the eyes of the laxer professors, which exposed the Pietists to much censure, and involved them in many disputes, “ whether a bad ecclesiastic could be a *true* minister “ of the sanctuary,” and such like unprofitable questions. They recommended to their pupils to preach the simplicity which is in Christ, and not to be tied down to any phraseology that scholastic theology had sanctioned : but the most offensive part of their instructions to the young students for orders, was an abstinence from a variety of things, in which the professors of religion generally indulged themselves. Some of these, though in their nature not absolutely sinful, they supposed to have a strong tendency to divert the mind from serious objects, and to corrupt the heart with inordinate love of pleasure. Others they reckoned in themselves *immoral*, as the stage, and such like entertainments ; gaming of all kinds ; books of a corrupting tendency, however humorous or well written ;

written ; and sitting long at feasts, or wine, where, though not intemperate themselves, their presence might embolden others : nor did they reckon as *innocent*, but rather dangerous, and to be avoided, all promiscuous meetings of the sexes, for *dancing* and *jollity of every kind* ; and even the *sports of the field* were prohibited to their pupils, as not seemly and of good report for ministers of the sanctuary. Many thought these instructions unreasonable and severe, and that the clergy might well indulge themselves and countenance their people in what they were pleased to term, *a little innocent pleasure*. Disputes on these subjects arose ; and, as is the case with disputes in general, they were carried on sometimes with too much asperity.

But nothing excited in the clergy and others, as has been hinted before, more general opposition than *the societies*, which the Pietists every where instituted for religious exercises ; and into which they desired to admit none, whose exemplary conduct did not adorn their profession. This kind of separation from the world, and pious singularity, was peculiarly offensive.

That among the multitudes who were united with the PIETISTS in these societies, some betrayed intemperate zeal, and occasionally broached erroneous

neous opinions, was to be expected and lamented. None, however, more sharply condemned all such things than the body of the Pietists themselves.

Whether Arnold is to be reckoned in the number of those censurable in this respect, I know not. His ecclesiastical history is charged by Mosheim as too partial to heretics. The bitter and sarcastic writings of Dippelius certainly deserve censure. I wave the mention of the visionaries, such as Peterfen or the Theosophists, revived by Jacob Boehmen and others, who, though for a time they glared as the meteor in the sky, and attracted the eyes of gazing curiosity, suggested nothing tending to the revival of general religion and piety; any more than the tribe of prophets and prophetesses, who alarmed the fears of the credulous, had their day, and were forgotten.

Two things, however, deserve to be particularly observed. First, That among the Lutherans an evident great departure had begun from the life of godliness, which animated the first reformers. Scientific pursuits were more in request than gospel purity; and, as is too observable, the decline of piety and the progress of philosophy are always accompanied with an equal proportion of infidelity, and cavilling at the doctrines of revelation—a charge not peculiar to the Lutheran Church, but awfully

awfully applicable alike to the Reformed, as we shall see, and, as has been noted, to the Romish communion. But infidel writings had not yet prevailed with the same open contempt, as at present, of the religion of their country ; though the philosophic tribe, with Leibnitz at their head, was paving the way : and Martin Scidel published his impious opinion of the person and office of Jesus Christ, which in the main hath found since more strenuous defenders than he could muster in his own day.

But, 2dly. A more pleasing feature of the Lutheran Church appeared in the evident and widespread revival of godliness, which, however opposed by philosophers, disliked by the clergy, or ridiculed by the multitude, produced a host of confessors. That some really good men might have been prejudiced against the Pietists, may be admitted. They too hastily entertained the unfavourable reports of their maligners, and were led away by their misrepresentations : but among those who bore the name of Pietists, or were at least supposed to be *pietistically inclined*, the vitality of the spiritual Church of Christ was chiefly to be found. The lives and labours of these men would have been an ornament to whatever church they had belonged. I dwell with greater pleasure on these, than on all the votaries of Aristotle, or the reformers of
the

the philosophic school, the learned, and in their day men of renown. I am neither in pursuit of the Stagyrte, nor his correctors, of the new philosophy nor of the old, of Theosophists, or metaphysicians, but of the true and faithful followers of the Son of God, in simplicity and godly sincerity.

Before I close the account of the Lutheran Church, their attempts to send the light of divine truth into heathen lands, deserve an honourable memorial. The Danes have been particularly mindful to communicate to their colonies and settlements in Asia, Africa, and America, as well as Greenland, a knowledge of the salvation which is by Jesus Christ.

AN. 1634. A zealous individual, the learned Heyling of Lubec, penetrated into Abyssinia with this intention ; and recommending himself to the Emperor's favour, rose to the highest office in the state. In returning to Europe for missionary assistance, he perished by the way : nor has it since appeared, that he left any abiding trace of successful labours behind him. The pious Duke of Saxe Gotha wished to renew the experiment, in the person of the Abbot Gregory, an Abyssinian, who had resided for a while in Europe. He

AN. 1657. was unfortunately shipwrecked on his voyage, and that good design failed.

Wansleb,

AN. 1663. Wansleb, who offered to supply his place, grievously disappointed the expectations of his noble patron, and proved himself unworthy of the office which he had undertaken: since that time nothing I believe hath been attempted in Abyssinia of a missionary nature. But in such a cause surely we should never be weary in well-doing, or faint at our disappointments. The time shall come, when Ethiopia and Saba shall stretch out their hands unto God. In this noble contention of zeal, the Lutheran and Reformed Church may strive without the breach of charity; and blessed are they who shall arise to devote themselves to this self-denying service, and become the honoured instruments in this glorious cause.

III. OF THE REFORMED CHURCHES.

THE Reformed Churches continued rather on the increase, except in France. The loss of the Lutherans in Germany, by the defection of the Prince of Hesse and Elector of Brandenburg, was followed by the Duke of Holstein, and AN. 1688. the Saxon Duke of Dessau. And in Denmark, multitudes departed from the Lutheran tenets respecting the Eucharist, to the more rational and scriptural ones held by the reformed. But the great accession to the Reformed Churches,

Churches, was principally owing to the wide extended settlements of the English in North America, and their possessions in Jamaica, and the Leeward Islands; whither they carried their own profession of faith, and extended it among the Indian tribes, and the unhappy negroes, who, though too much neglected, were sometimes the objects of instruction in religious knowledge. I hardly mention the establishments in India and the East, which as yet formed inconsiderable factories; and where the attention to commerce left too little care about religion.

England itself, a chief member of the Reformed Churches, happily, as has been mentioned, escaped the snares which popery had laid for her; and though with many blemishes, continued a glorious Church. Yet, though enabled to struggle against her foreign adversaries, convulsions within, and that between brethren of the same faith, shook the foundations of Church and State to the centre.

AN. 1603. JAMES I. who ascended the throne after Elizabeth, with the cordial approbation of all parties, was unhappily a wavering, unsettled character. With the pride of a pedant, and the dupe of flattery, he entertained a high opinion of his own king-craft. Educated in the Kirk, he had professed

feffed the most unshaken attachment to the Scottish Church, and her presbytery, “as *the purest Kirk under the sun*.” but he had no sooner crossed the Tweed, and met the bowing bishops, and the magnificence of the English court, than he relished them far beyond the land of his nativity, and thought them more congenial to the high monarchical principles which he was disposed to entertain. The Puritans were sanguine in their expectation of favour and indulgence under a Scottish king, brought up among their brethren; but they soon found themselves woefully mistaken; as James far preferred the pomp of cathedral worship to the simplicity of the Genevan ceremonial. Yet as he loved to display his own theological knowledge, and gloried in his pacific principles, he held a grand conference at Hampton Court, with the professed intention of reconciling the differences between the Church and the Puritans: in which he affected to act the impartial umpire. But the impious flattery of Whitgift gained him wholly. Won by the high flown compliments paid to his wisdom, his self-conceit greedily swallowed what the courtly prelate exclaimed with rapture, “that the King spake by the “special assistance of God’s spirit.” Whilst the hypocritical Bancroft, in the same strain of adulation, falling upon his knees before him, “protested “his heart melted with joy, that Almighty God
“ had

"had given them such a king, as since Christ's
"time had not been." * These incense bearing
bishops beat the stiff Puritans hollow; who could
offer no such adulation. Besides their proposals
for church government, accorded not with his high
prerogative principles, to which a hierarchy and
lord bishops, his supporters, were much more
agreeable. A few trifling alterations in the liturgy,
left the Puritan party as discontented as ever. Re-
specting doctrine, no alteration had yet been
whispered. The bishops held the Calvinistic system,
and abhorred popery. The excellent abbot who
filled the see of Canterbury, and was firm in attach-
ment to the ecclesiastical establishment, had been
strongly fixed in Calvinistic principles. He was a
man of uncommon piety and gentleness of spirit,
an utter enemy to all constraint in matters of con-
science; and willing to indulge his dissenting bre-
thren, as many of the other bishops thought, to a
fault. It was during his government
AN. 1618. of the church, that the famous synod of
Dort was held, of which I shall speak
hereafter, and King James, always great in reli-
gious disputes, dispatched three divines of emi-
nence to attend, as from the reformed Church of

* Though I hope Whitgift and Bancroft were good men
and good bishops, yet historic impartiality compels me to con-
demn a conduct so destitute of the simplicity which is in
Christ.

England, with their other brethren, to decide on the important controversy between the Calvinists and Arminians. The excellent and amiable Hall, afterwards bishop of Norwich, was one of them.

Though James acceded to the condemnation of the Arminians, the articles of the Church of England being till then at least, held indisputably Calvinistic, yet his dislike to the Puritans, whom he permitted his bishops to persecute, led him to a more ceremonious worship, and a fickleness in leaning to the doctrine which he had condemned: and records remain, which lead to just suspicion of his strong inclination to popery, as more conformed to the despotism he always affected and desired; and his rage to match Charles the heir-apparent with a popish princess, justly alarmed the jealousy of every true Protestant.

In his hatred of the Puritans; his thirst for despotic power unfettered by parliaments; his partiality to Rome; and favour towards those who espoused the Arminian principles, and the pageantry of ceremonial worship, Charles I. exceeded his father; instigated and influenced by Laud, whom he had raised to the archbishopric of Canterbury: a prelate of the most insolent temper, and the most superstitious. Neither justice nor compassion stood in his way, when the Puritans were to be oppressed, insulted

insulted and ruined.* Many of them were driven from their native land, and fled to other countries of Europe and America, and more it is said were with Cromwell actually embarked, when an order compelled their stay, to submit to the severities that should be exercised upon them. AN. 1637.

Driven by these ill-advisers on his ruin, Charles armed those with despair, who felt that resolute resistance only could break the yoke of bondage, ecclesiastical and civil, from their necks. I pretend

* AN. 1630. A single trait of Laud's character drawn from his own diary, will delineate the man better than any painter. Dr. Leighton, one of the Puritans, was, by the archbishop's instigation, condemned in the Star Chamber to the most atrocious and ignominious punishment. When sentence was pronounced in court, Laud pulling off his cap and lifting up his eyes to Heaven, gave thanks to God who had enabled him to behold this vengeance on his enemies, and he thus records the execution of the sentence :

“ Nov. 6.—1. He was severely whipt before he was set in the pillory—2. Being set in the pillory he had one of his ears cut off—3. One side of his nose was slit up—4. He was branded on the cheek with a red-hot iron, with the letters S. S. On that day se'nnight, his sores upon his back, ear, nose and face being not yet cured, he was whipped again at the pillory in Cheapside, cutting off the other ear, flitting the other side of his nose, and branding the other cheek.”

Of what a spirit must that man have been, that could with apparent satisfaction record in a private diary, such an act of cruelty, injustice and malignity, perpetrated under the cloak of law and religion !

not to vindicate or palliate the violences and crimes that followed, when the Puritans of different sects uniting under their leaders first overturned the government, and then fell under the servitude of a protector and a military rule, which they had unintentionally contributed to erect. *Really good* men are always the few in every denomination. And as their principles forbid them to seek this world as their kingdom, or to obtain power and influence by undue means, they are scarcely ever the persons who lead their party, but are compelled to swim with the stream, and of two evils to chuse the least. Hence, in all revolutions, the power lodges in the hands of the ambitious, the violent, the crafty, and the men of least conscience, whatever piety may be pretended, when it can be made subservient to their purpose. And thus all parties in power have equally abused it; and the Puritans meanly as unchristianly retaliated upon the bishops and clergy, all the ill-usage and intolerance of which they had themselves so heavily complained. Indeed respecting real religion, Charles's character and conduct was little less equivocal than Cromwell's. And though in moral excellence the one will be allowed the better man, the other, whether fanatic or hypocrite, was certainly the abler politician, a firmer antagonist to the papacy, and a more strenuous supporter of the Protestant cause.

It was in the midst of these convulsions, that *the Independents* arose from very lowly beginnings, to the summit of influence : preferred by Cromwell to Presbyterians and Episcopalians ; both of whom he more dreaded, as ready to erect a powerful government in the Church, inimical to that which he wished to establish.

The *Brownists* were the original stock. From Leyden, Robinson, their teacher, re-imported the tenets of that sectary with considerable improvements, and they spread with the greatest rapidity. In doctrine they were perfectly of accord with the reformed, and with the articles of the Church. In discipline, they maintained the independence of each congregation, as a complete Church in itself. They allowed not every man to minister on his own motion, but only such as were *called by the Church*, and who *ought to be endued with competent learning*. They avowed submission to the civil powers, and *that a kingly government, bounded by just and wholesome laws, is both allowed by God, and also a good accommodation unto men*. But the truth seems to be, that though they could submit to this government, they preferred, and wished with the Anabaptists, and other sectaries, a republic, in preference to a monarchy ; and, whilst it lasted, were its steadiest supporters. Many excellent men were of this denomination, eminent for knowledge as

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piety,

piety, among whom Dr. Owen holds a distinguished place. After the restoration they sunk very low. At the revolution they formed a union with the Presbyterians, but continued few comparatively; till of later years their congregations have greatly increased from causes I shall detail hereafter.

AN. 1647. During the scenes of contention and turbulence, in which church government bore so great a part, various sects sprung up, many of whose names are only preserved as monuments of human folly. One only continuing to our days, deserves a more particular attention, the sect of the *Quakers*. Their apostle, George Fox, a shoemaker, supposing himself divinely inspired, rushed forth to proclaim war against all past and present modes of church government, as babylonish inventions. The clergy, and all forms of religious worship, were particular objects of his abhorrence. He and his followers often entered the churches, expressly to interrupt the public service, and revile the ministers. Women as well as men joined in these disorderly proceedings; and were often committed to prison by the magistrate, as disturbers of the peace; in which sufferings they gloried. Gentle and mild as the present race appears, the first founders of quakerism were violent, unruly, and headstrong; and exclusive of the matter which they pretended to teach, their manners were as highly exceptionable

ble for their turbulence, as for the singularities they affected. When the first ebullition had exhibited the most blameable instances of fury, immodesty, and folly approaching to madness, the next generation softened down into simpler manners, and a more rational procedure. During the protectorate they were the violent and avowed enemies of Cromwell, whose dread of them for a while, induced him by the rigorous arm of punishment, to endeavour to suppress their fanatic rage; but finding it in vain, he confined himself to diligence in watching their motions, and counteracting the mischief which he apprehended from them.

Under Charles II. the famous Robert Barclay drew up his apology, and endeavoured to render their theological system more plausible, and divested of all that the first more fanatical preachers had broached of error and absurdity. Still two things remained, which exposed them to the greatest trouble and vexations. Holding the *unlawfulness of oaths*, they refused to swear allegiance to the government, and alike holding the *unlawfulness of tythes*, the law alone enforced the payment; a method when constantly to be recurred to, as troublesome to the plaintiff, as it was vexatious and finally injurious to the defendant; who was compelled at last to pay, with costs of suit, often far exceeding the original demand.

James II. favoured them with all sectaries, infidiously hoping by this means to gain an easier toleration for his Catholic brethren. And he had an especial regard for their chief man, William Penn, the well known founder of the present flourishing colony of Pennsylvania; whither he led a large body of his brethren to escape the vexations to which they were continually subjected at home.

William the Third, the great recoverer of our national liberties, embraced them in his generous toleration, and indulged them in their peculiarities. Since that time they have in general proved dutiful subjects, and contributed greatly to the prosperity of the commonwealth by their industry and frugality.

Their fundamental doctrine is derived from the ancient mystic school, "That in every human being there is an internal light, or Christ within, a portion of the same eternal reason that exists in God." On this leading principle all their system depends; which necessarily excluding the idea of the vicarious substitution of Christ, terminates ultimately and really in *refined deism*. This *reason* is the same in every man, Jews, Turks, and heathen; and requires only to be brought into exercise, in silence, meditation, and the removal of the envelopements of carnal appetites, which obstruct its sublimation in order to rise into perfection.

All being alike endued with this *inward light*, all have an equal right, whether men or women, to edify their brethren by its emanations, as they feel the motions of the internal word. Forms of devotion, hymns or sacraments are therefore superfluous: even the holy Scriptures themselves have no more authority than the discourses of those who have the same inspirer.

To procure the subdual of the animal man, that would bury the divine seed in darkness, the greatest abstemiousness of living is to be observed, and every indulgence avoided: not only all amusements are to be renounced as criminal, but all shew of politeness, or respect of persons, is absolutely to be abstained from. These form the most distinguishing peculiarity in Quaker manners.

But to return to the thread of the English Church History. When after the turbulence of

the civil war, on the death of Cromwell,

AN. 1660. Charles II. was restored, the former per-

secutions of the Puritans and Dissenters

were renewed, as soon as Charles was well settled

on the throne; and episcopal government set up

in Scotland, as well as England; and by the act of

uniformity all ministers were ejected from their

cures, and prohibited from teaching,

AN. 1662. who objected to prelatical government,

and

and to be re-ordained by bishops. After scenes of violence and oppression on the one hand, and opposition, loud murmurs, and invectives on the other, some men of gentler tempers wished to soften down all the asperities of Christian brethren, and to induce them to a greater union, or tolerance, both in doctrine and discipline; that Episcopalians, with Presbyterians and Independents, the two great sects might coalesce, and then the rest would be more easily brought in. The pacificators, though attached to episcopacy, and the established worship, wished to concede its necessity as *a divine institution*, and essential to the being of the Church, though contending for its antiquity; and as contributive to the *well-being* of the Church. They would not therefore exclude from communion those who preferred other forms of government or worship, whether abroad or at home. And as to *doctrines*, they desired to reduce them to fewer heads, in which Calvinists and Arminians might meet, leaving the abstruser points of difference, as not essential to salvation, to be held by each without provoking contention, or exciting bitterness of spirit. These conciliatory divines were termed *Latitudinarians*, and though confessedly eminent for learning, and of blameless manners, drew upon themselves the bitter reproaches of the rigid on both sides; as men destitute of real principles of religion, and fit for any change.

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But these attempts proved abortive, and it was only on another revolution of government, that toleration delivered those from many penal laws, who objected to subscribe the act of uniformity.

That a great decline in the life of true Christianity towards the end of this century was observable, is generally agreed. It had made rapid strides in the reign of Charles the Second, at whose accession the profligate manners of the court encouraged every abomination. The rigid maxims of the Puritans, with their starched persons, were held in aversion and turned into ridicule. Men easily and rapidly passed to the extremes of vice, to avoid the suspicion of the semblances of piety. And as a life of dissipation was in fashion, religion began to be a contemptible thing. Hence, since peculiar seriousness branded a man as puritanical, and effectually prevented all church advancement, the clergy took peculiar care to escape, as far as possible, from what must destroy their hopes of preferment, and not to be righteous overmuch, or sharp rebukers of courtly immoralities.

Theological subjects also began exceedingly to give place to literature more polite, and knowledge more scientific. The candidates for the ministry at the universities were diverted by the classics, buried

buried in mathematics, or bewildered in metaphysics; and the Bible, if not among the proscribed books, was neglected grievously; and it would hardly have been a matter of good report in college, to have it said that a man read and studied the Scriptures diligently, except as a matter of science. Thus men made vast progress in all branches of human learning, whilst biblical studies, especially in any devotional way, were little attended to.

From the dregs of former sects, one is said to have left pernicious effects, and is branded with the name of *Antinomian*, carrying the reformed doctrines respecting the decrees to an abuse before unknown, these pleaded, "because the elect must be saved, that all calls, admonitions and exhortations were vain. That nothing was to be preached, but the promises in Christ. And as it was admitted, that the elect never fall finally from grace, they suggested, that a man might live in the grossest crimes, and continue a believer; and not being under the law, would not have sin imputed to him, being complete in Christ." The numbers indeed of those who *professed* these tenets were very few, whilst too many who still held the Calvinistic system, lived as if they believed them to be true.

But

But a far more pregnant cause of this declension than any other, arose from the new method of preaching, adopted by the latitudinarian divines above mentioned, who being chiefly Arminians in opinion, wished to avoid the peculiar and characteristic doctrines of Christianity, which had been so much dwelt upon formerly, and to confine their instructions to the beauty of virtue, and the force of moral obligation. Thus, without the great mainspring of Christianity, they laboured in most admired compositions, to teach men to be virtuous, till all power of godliness was lost; and an awful demonstration was given, that when the love of God, which is in Christ Jesus our Lord, is not taught and felt, all other endeavours to correct the morals of mankind will be impotent and vain.

By these men also a singular schism was introduced into the Church, towards the end of the century, when, on the abdication of James II. and the accession of William III. a number of the episcopal bench, who were high in their notions of royal prerogative, as well as in the divine right of episcopacy, and bound to the hereditary line of Stuart by principles of passive obedience and non-resistance, refused to acknowledge WILLIAM III. as a lawful King. They were consequently deposed, and their sees filled by the most eminent of the latitudinarian doctors, Tillotson, Moore, Patrick,

Patrick, Kidder, Fowler, and Cumberland; who made no scruple of occupying the vacant bishoprics; and were esteemed by the high Church party, who espoused the ejected bishops' cause, as robbers and intruders; and charged with the deadly crimes of rebellion against God and the King, and with schism of the Church. Thus two parties arose, more peculiarly distinguished than before, of *high-churchmen*, the excluded non-jurors, and all those who approved their conduct, and held the same opinions of monarchy and episcopacy: though to keep their preferments, they took the oaths, and submitted to King William. The other party, more moderate, or *low-churchmen*, entertained more liberal opinions respecting the people's right in certain cases, to chuse their own governors, and of the mitigated ecclesiastical authority, which claimed no dominion over the consciences of men, or privileges, but under acts of parliament.

To this day the same parties subsist; though the high churchmen are reduced very low: and, indeed, if these new bishops, according to the high-church principles, were intruders, rebellious and schismatical, and all their ordinations invalid, there is hardly an ecclesiastic in the land who does not derive his sacred character through them and their successors: and, therefore, according to high-church principles, their ministrations are null and void;

void ; but though the pride and intolerance of some who occupy these high places, are much the same as in their predecessors, and have procured them the character of high-churchmen ; they chuse not to admit the invalidity of the powers, which have advanced and consecrated them to their present eminence ; content with the honour and emoluments, and not disposed to quit their stations, through any scruple about the legality of their appointment.

It must be remarked, that however declining the state of religion at the end of the century appeared, never had England produced so many, or so able writers on sacred subjects of every kind, as in the former part of it. Of these the works of many will live to edify the latest posterity : among them some of the English bishops maintain a high rank. The Puritan divines were remarkably laborious, and deep in biblical literature. But latterly a great change was perceivable. The men of the first and best generation were gathered to their fathers—another race of finer polish arose, less attached to the characteristic doctrines of Christianity. Arminianism in principle generally prevailed ; and ingenious defences of Christianity against the infidels, and compositions of an admired purity of the moral kind, were in the highest estimation. The great doctrines of the fall, and its consequences—the corruption

corruption of human nature—the redemption by atonement—the justification of a sinner by faith alone—and the necessity of the influences of the Holy Ghost to produce all purity of heart and life—these, and the like topics, grew out of vogue, and gave place to the more philosophic system of moral suasion, metaphysical reasoning, and ethical essays on virtue, its beauty and obligations. Yet there remained some, many, faithful adherents to the Calvinistic doctrines of the articles; and even Bishop Burnet, not too much attached to them, owns, that however generally subscribed by the Arminians for preferment, they were certainly inconsistent with their opinions; and that this subscription was a great violation of ingenuousness. Not that all religion rested with the Calvinists alone: that it chiefly did, may be concluded from the lives of the dissenters, who were certainly more strict in general, more pious and irreproachable, than their countrymen of the established Church; and such was the change now wrought in sentiment, that if there were any in the Church who preached the Calvinistic doctrine, and maintained a peculiar separation of themselves from the world, they were often branded as Presbyterians. Yet among those who held the Arminian principles and high-church ideas, there were men of uncommon excellence and piety, such as Bishop Kenn and others, whose primitive manners truly adorned their

their Christian profession. The regularity and decencies of worship were then also observed in many more families, and of the great and noble, than at present. These the laxity and growing dissipation of our day have almost utterly discarded. I will not affirm, that there was in that age more true religion among the superior ranks of life, than in our day ; though I believe there was : certainly, however, the forms and appearances of it were more respectably maintained.

But there is one that seeth and judgeth. The Lord knoweth those that are his. We must leave the final decision to himself : and whilst we speak the painful result of our own convictions, we may still comfortably hope, where the blessed book of God was so generally diffused, and works of such excellent instruction multiplied, that many, very many, amidst the great prevalence of evil, and the unchristian conversation around them, held fast the faithful word, and lived in the practice and died in the comfort of true Christianity.

SCOTLAND.

BEFORE the close of the former century, the Reformation, after a sharp struggle, had been established in Scotland, and that kingdom had cast off the popish yoke. As is usually the case on such occasions,

casions, the very collision of the adverse parties had struck out sparks of burning zeal, on the one side to suppress, and on the other to spread, tenets rendered more dear and important, by the very sufferings which they brought on the confessors. Thus the sacred flame of truth had kindled in many a faithful bosom. Knox and his zealous associates had issued forth to preach the everlasting gospel, and rapidly spread the evangelical doctrines through the land. The Church government was as nearly as possible conformed to the Genevan model : and James I. who had been brought up in the Kirk, professed the most zealous attachment to it, as the purest Church upon earth.

Many burning and shining lights, which the succinctness of this history will not allow me particularly to specify, illumined that northern region in the long reign of this monarch. During his residence in Scotland, the bitter disputes about prelacy and presbyterianism, were rather compromised than conclusively settled. But, on the accession of the Scottish monarch to the English crown, they revived with all unchristian temper. Gained to the hierarchy, James cast his weight into that scale, to the great disgust of the majority of his northern subjects, and compelled them reluctantly to submit to an episcopal regimen. But the discontented increasing, and more violent measures being pursued

fled by his unhappy son and the bishops who presided in the Scottish Church, a convulsion followed, which terminated in the overthrow of monarchy and episcopacy. By dire experience the unhappy Charles the First now found, that he had no refuge among subjects, whose affections he had alienated by supporting an ecclesiastical regimen, which they abhorred. The very army to whom he fled for protection, basely sold and delivered him up into the hands of his enemies; and left one more record of experience to princes, how dangerous it is to irritate men's minds, by pains and penalties for religious opinions.

Cromwell's dominion was as ill brooked by the Scottish nation, as that of Charles the First; but their impotent attempt to restore Charles the Second failed, and they experienced the rigour of the protector's arm. That popish proselyte, who had readily been prevailed upon to play the hypocrite among the rigid Scots covenanters, had however received so much disgust from them, that he resolved, after the battle of Worcester, to return no more to Scotland, but await his fate, and seek concealment in England.

During the protectorate, Scotland enjoyed many and great blessings—the gospel was diligently preached, and the number of the faithful multiplied.

plied. The Restoration brought back episcopacy and disgust to all the Presbyterian party. During this reign and the succeeding, Scotland was a perpetual scene of struggles, discontent, and irritating, instead of conciliatory measures. Many of the best men and ministers in the nation were persecuted and driven from their country, by the strong arm of ecclesiastical power, exerted rigorously to impose an establishment, to which the great body of the ministers and people were utterly averse. The bishops sent into Scotland, with Archbishop SHARP at their head, served by their insolence and ill conduct to render the prejudices against episcopacy more inveterate. The peaceful and seraphic Leighton, after doing all the good, and preventing all the evil in his power, ashamed of his associates, and convinced of the improper steps taken to enforce an episcopal government, to which the body of the people was averse, resigned his archbishopric, and retired to a private station. His works will live a monument of evangelical piety ; in which the distinguished purity of the style can only be exceeded by the excellence and energy of the sentiment. The brutal Archbishop Sharp, who had rejected every mild and conciliating step suggested by his truly apostolical coadjutor, after having driven him by despair of serving the Church, from his see of Glasgow, fell the victim of his own violences, and died by the hands of assassins ; de-
tested

tested even by those who most condemned the bloody deed. The revolution under William the Third, brought back to the Scots their favourite ecclesiastical government and discipline, which hath been continued to the present period.

During all this century the Scots may be considered as a remarkably religious people. And though the life of real godliness can never be supposed universal in any nation, yet the number of evangelical and zealous ministers in the Kirk was great, and their faithful followers numerous. Remarkable instances of great revivals of religion in various places are also on record. And though their solemn league and covenant, and too many instances of undue heat and intolerance, will never meet approbation from the historian of candor and liberality; yet, with every thing which can be pointed out as censurable, no Protestant Church, in general, more eminently distinguished itself by purity of doctrine and holiness of conversation. My limits restrain me from entering into minuter details.

IRELAND.

IT may be a matter of some doubt, whether the kingdom of Ireland can be reckoned among the Protestants or Catholics; for, though the govern-

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ment was in the hands of the former, the far greater part of the subjects continued in papal superstition and ignorance. Kept under by the strong arm of power, they waited the opportunity of emancipating themselves from this restraint, and restoring the dominancy of the popish religion. The rising discontents under Charles the First, afforded the moment of revolt, and the troops being employed in the fatal contest between the king and the parliament, the Irish rose with savage fury, and massacred seventy thousand Protestants in cold blood. The irresistible arm of Cromwell reduced them to obedience, and punished them for their rebellion.

In the beginning of the century, some blessed labourers cultivated that vineyard. The names of Archbishop Usher, Bishop Babington, Downham and others, will ever be mentioned as the ornaments of that day, and of the Church which their labours edified. Nor, when the usurper seized the reins of government were the concerns of religion neglected, but a number of faithful and zealous ministers sought to extend the knowledge of the doctrines which are according to godliness among them. On the Restoration, the episcopal government was restored with the regal; but the court of Charles II. produced few such prelates as had blessed the land in the commencement of the century.

tury. The same fearful decay among the churchmen was to be observed in Ireland as in England ; and the popish bigot, James II. wished to suspend all laws against those of his own faith, and to encourage the progress of his own religion. He found also among them his most strenuous supporters ; and when unable in England to raise the least body of partisans openly to resist the authority of William the Third, Ireland invited him to struggle for his abdicated throne ; and the English, under their glorious deliverer, were obliged to fight and conquer that rebellious country. But the true religion continued in a state of great decay—little was done effectually to diffuse the principles of protestantism. The Papists, far the superior number, though under many disabilities, adhered to Rome and her superstitions. Satisfied with all the civil and ecclesiastical emoluments, the nominal Protestants expressed very little zeal for the real conversion of their popish neighbours. In all that is worthy the name of religion Ireland sunk very low ; nor were there scarcely any partial revivals. A death-like stupor seems to have prevailed universally. Between Protestants and Papists a strong line was drawn ; but as to the life of godliness the difference was very little.

HOLLAND

Stands next among the reformed governments in eminence. Though religious toleration was nowhere more nobly generous and extensive, the reformed religion was the only one established by the state, and that of far the greater body of the people. About the commencement of this century arose among them a sect, that hath received the name of *Arminians* from its author, a divinity professor at Leyden; whose opinions produced the most unhappy dissensions, not only in the United Provinces, but throughout the Christian world. He had been educated at Geneva in the Calvinistic doctrines, but early in life began to be offended with the decrees as unconditional and absolute; and pleaded for what he judged the more *rational* system of *universal redemption*. What he himself adopted he publicly taught; and as those tenets militated so strongly against the religion of his country, he was soon branded with heretical pravity, and the sound divines of that communion, with Gomarus his colleague at their head, expressed their high disapprobation and censure. The controversy was sharply maintained, and many ecclesiastics of the Dutch Church, and

AN. 1609. others, adopted the opinions of Arminius, who died in the midst of these contests:

tests : but he left able and resolute defenders, who carried on the war with redoubled vigour : among these were the famous Episcopius, Grotius, and Barneveldt. The Arminians claimed toleration ; and a compromise was offered, provided they would renounce the principles of Socinianism, of which they were suspected, and to which it was supposed their tenets led. Repeated conferences, however, were ineffectual to restore the broken bonds of charity. The Calvinistic divines, fully persuaded that the Arminian principles tended to sap the vitals of Christianity, and to destroy all the most important peculiarities of the religion of God incarnate, urged the magistrates to interpose their authority. Mosheim, though partial to the Arminians, admits that their latitudinarian principles led them to friendship with those, whose radical opposition to Christianity was suspected, and whose conduct was very unbecoming the gospel of Christ ; and that by this means they confirmed the bad opinion of their designs, which was suggested by their adversaries.

The peculiar sentiments of the Arminians, as contained in the writings of their leader and founder, turned on five points.

1. That salvation was bestowed on the elect, on account of faith and perseverance *foreseen* : and
damnation

damnation inflicted for unbelief and impenitence, *foreseen* also.

2. That every individual is *equally* redeemed by Christ ; though believers and good men only finally receive the benefit,

3. That *true faith* is only from the operation of the Holy Ghost, not from natural powers, or the self-wrought exertion of the human will ; but that a general sufficiency of divine grace is given to all.

4. That the *divine grace* or power of the Holy Ghost, begins, and carries to perfection, all that is good in the creature ; though the will of the impenitent does resist, and often renders the Spirit's operations ineffectual,

5. That real saints may fall from a state of grace ; but this was at first rather expressed dubiously ; and only afterwards asserted positively.

These are mentioned as the great points of difference from the Calvinistic divines : but it is said, that Episcopius, and the followers of Arminius, departed farther from them, into the Pelagian or Semi-pelagian system ; and many of them certainly inclined to Socinianism. The doctrines stated above, were the avowed pillars of the Arminian creed ;

creed : but their ideas respecting all *confessions of faith* were very lax ; and they maintained, that as Christians were only responsible to God for their religious opinions, no other confession of faith was necessary, than the admission of the Scriptures to be the word of God.

Political differences in Holland ranged the different parties under opposite leaders. Maurice, Prince of Orange, and those who supported him, were opposed by Barneveldt, Grotius, and Hoogerbeets, men in the highest places of the republic, and jealous of Maurice, as aspiring after undue power and influence. Gomarus and his friends attached themselves to Maurice—the Arminians to Barneveldt and his associates. The party of Maurice prevailing, Barneveldt lost his head, and Grotius and Hoogerbeets were condemned to perpetual imprisonment. The Arminians, though not exposed to suffer for their opinions as yet, were thus deprived of their former protectors and supporters, and were probably regarded with an evil eye by Maurice and the prevailing party of the republic, for the intrigues in which they were known to have engaged in support of their patrons.

AN. 1618. A national synod was demanded by the Calvinists, to judge the points in dispute. The States General issued their edicts for its assembling :
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and deputies from all the provinces of Holland were joined by their brethren, sent from the other eminent reformed churches of England, Switzerland, Hesse, Bremen, and the Palatinate, to decide the matters in controversy. Episcopius, a man of high abilities and eloquence, was the head of the Arminian party, and appeared foremost to defend their opinions against the accusations of Gomarus and his associates : but the synod had hardly commenced its deliberations, before a dispute on the mode of proceeding, drove the Arminian party from the assembly. The Arminians insisted upon beginning with a refutation of the Calvinistic doctrines, especially that of reprobation ; whilst the synod determined, that as the remonstrants were accused of departing from the reformed faith, they ought first to justify themselves by scriptural proof of their own opinions.

All means to persuade the Arminians to submit to this procedure having failed, they were banished the synod for their refusal ; and retired with bitter abuse of the partiality with which, as they complained, they were treated. The synod, however, proceeded in their examination of the Arminian tenets ; and as the Arminian doctors had left the assembly, their writings underwent a strict scrutiny in their absence : their opinions were condemned, and their persons excommunicated ; whether justly

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or not, I shall not decide. But nothing can vindicate the rigour and asperity with which they were treated, and the unchristian persecution which followed, and drove these men from their churches and their country, into exile and poverty. Surely such are not the weapons of a Christian's warfare. In the whole of this proceeding, ecclesiastical intolerance was made the instrument of political artifice, to crush the party of their adversaries. Whatever sanctity the one side or the other affected, they both proved themselves to be but men: and if the weak and oppressed were to be pitied, their perverseness, and the provocations they had given, left them equally inexcusable; as will appear evident to those who weigh impartially all the circumstances on both sides.

The neighbouring countries received the exiles with hospitality; but some of the most illustrious, as Vorstius, and others, gave too much cause to their adversaries to justify their suspicions, by verging to the Socinian doctrines: whilst the differences among themselves, were nearly as great as with those from whom they had divided. Hardly any two of the Arminian chiefs explained their sentiments alike; some expressing in higher terms the doctrines of grace, and others sinking deep into the abyss of Pelagianism and Socinianism.

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But the death of Maurice, their persecutor, opened a door for their return, under his less prejudiced successor ; and they were admitted to free toleration and peaceable enjoyment of their opinions. And it is singular enough, that ever since, though the Dutch Church has maintained the profession of the reformed faith, the ministers and people have generally been verging to the Arminian doctrines ; certainly the most congenial with human reasonings, and plausible in the misconceived ideas of charity and goodness. And though in Holland the professedly Arminian congregations are by no means numerous, the clergy of the establishment are said generally to rank on the latitudinarian side : whilst from thence the spread of the Arminian tenets, through all the neighbouring nations, has been prodigious : the generality in all Protestant countries embrace them, and the far greater number without knowing it.

In their wide extended colonies, however, the established religion was still maintained ; and Asia, Africa, and America, had received ministers of the reformed confession among them. But the state of spiritual matters was very low in all their settlements ; as at home they had abundantly partaken of the general declension, having a name to live, yet being dead : though many and excellent men were found among them in the Church, and with
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the sectaries from it of various kinds: of these I would just mention the Mennonites, who, after all their persecutions, found rest and quiet at last. Their former turbulence, and their refusing to swear allegiance to any government, rendered them every where suspected, and in many places cruelly treated. But time, and their own exemplary conduct, having opened the eyes of the nations, a greater spirit of candour and tolerance having grown up, and governments becoming sensible of the value of industrious subjects, whatever their faith might be, they were permitted to enjoy a common protection with the other sects, and sit under their vine and their fig-tree, and to be no more afraid. Their divisions among themselves, if not healed, were mitigated. The very rigid followers of Menno were few; the rest, except in the point of baptism, coincided nearly with the reformed. They admitted three orders in their church, *bishops* or *presbyters*, who preside, and have the power of administering baptism and the communion. *Teachers* set apart for preaching and public worship, and *deacons* or *deaconesses*. All matters pass in a consistory, at which the *bishop* or *presbyter* presides. They and the *teachers* are chosen by suffrage, and set apart by imposition of hands. The English Anabaptists herein considerably differ, as they have only one rank of ministers.

FRANCE.

FRANCE.

THE Protestants in France from the time of Henry the Fourth's exaltation to the throne, formed a kind of republic within the monarchy, by the privileges they had obtained; and the fortified places, as Rochelle, Sedan, and others, which were given them as securities for the uninterrupted enjoyment of their religious liberties. But treaties are feeble cords to bind the strong arms of power: and the violation of faith with heretics is sanctioned by the Catholic's creed. The Protestant leaders were too often ambitious men, and the enemies of the Hugonots always watched for an occasion to deprive them of those privileges which necessity only had extorted; nor was that occasion long wanting. Cardinal Richelieu, who perceived that his master was but the lord of half his kingdom, whilst the Protestants held Rochelle, and could always call their brethren to their assistance, after hard struggles to subdue their independent spirit, AN. 1628. besieged and took their capital; which a variety of misfortunes prevented the succours promised by England, from relieving. Lying now wholly at the will of their enemies, whose tender mercies they had so often experienced to be cruel, the Protestants in France sunk very low under every oppression, and every violation of privileges,

privileges which they had no longer power to maintain. The insidious cardinal, and the imperious monarch, united with the Jesuits for their extirpation; too intolerant to permit the Protestant profession under his dominion. Every artifice and promise, joined with threats, and sufferings of various kinds, were first used to engage them to apostatize from the faith of their forefathers, which indeed too many did. And on those who were obstinate in adhering to the Protestant religion, vengeance fell, and booted apostles dragooned them into compliance, or delivered them up to the bishops and clergy, who persecuted them with the most inveterate hatred and unrelenting cruelty. Multitudes fled their country, and sought an asylum in foreign lands; and others unable or unwilling to fly, endured all that malice could devise, and abused power inflict, to subdue them to the yoke, to break their spirit, or consume them by suffering.

AN. 1685. The edict of Nantz was now revoked: and that wicked and bigotted Lewis the Fourteenth, instigated by his Jesuits and clergy, merited virtue enough to cancel all his crimes, and procure the high approbation of the Roman see, by the murder and plunder of thousands of his Protestant subjects, and compelling the rest to seek exile as a refuge. To add insult to cruelty, an edict commanded them without delay to return

to the bosom of the Church, whilst guards were stationed on the frontiers, to prevent the escape of those, who for conscience sake were willing to leave all behind them. Yet hundreds of thousands, by one means or other, found their way into the neighbouring nations, where they were received with friendship and affection, as exiles, as persecuted, as brethren. They left their ungrateful country, weakened by such immense emigrations, and carried their industry and resentment to strengthen the hands of her enemies. Even many of the Catholics condemned so gross a violation of the most solemn engagements; and all but the miserable bigots themselves considered the step impolitic, as unjust. It must be confessed the Protestants deserved the scourge, by the awful declensions evident among them. Some of their principal teachers had departed grievously from the reformed doctrines; and wished to bend to a nearer state of union with the idolatrous church, which they had renounced: and whilst the body of French Protestants approached the Arminian tenets, and softened down their professions to the more palatable, universal, and comprehending system, Switzerland also adopted them; and Geneva, the cradle of the reformed churches before the end of the century, degenerated fast into the Arminian and Pelagian system; which we have seen naturally ending in our day in Socinianism and Deism.

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The spirit of truth and godliness was not likely to flourish under such circumstances. The cause of the Protestants in France was reduced very low : and those who remained, instead of brightening in the furnace of affliction, degenerated from the purity of the faith, as well as the spirituality of practice. The remaining Protestantism was little more than an inveterate hatred of popery. Some gracious ministers remained, but few, and driven into corners ; and though a remnant of the truly faithful was yet to be found, the days of youth were past, and grey hairs were upon them. They have lingered on declining to our days ; whether times of refreshing shall again come to them from the presence of the Lord is in the womb of time, but not out of the prospect of hope.

AN. 1655, 1686, 1696. The poor Waldenses, still maintaining in their sequestered vallies the Protestant doctrine, were hunted out by jesuitical malice, and cruelly treated by their popish duke of Savoy : their utter extinction was threatened. The kind interposition of the English, Dutch, and Swiss government preserved a few. Scattered and peeled, reduced in numbers, and destitute of pastors, without some gracious revival, they seemed approaching their final dissolution.

As reduced nearly was the once flourishing Church of the Palatinate. Under a Catholic Elector, and a series of oppressions, it hardly maintained a name among the nations where it had been first in honour. Nor were the other reformed communities exempt from the general declension. Hesse and the rest of the Calvinistic churches in Germany, exhibited no specimens of such life and activity as evidenced a vigorous frame: settling like their neighbours into deadness of profession and formality of devotion.

Upon the whole, we may with grief lament the sad decay visible among all the Reformed Churches towards the expiration of the century. Great inroads made on the purity of the faith; a growing neglect of all holy ordinances; a grievous departure from the spirituality of a heavenly walk; and an almost utter extinction of zeal for promoting the salvation of men's souls; the ministry less evangelical, and the people lukewarm. I may add also a spirit of infidel philosophy arose, that tended to sap the vitals of revealed truth; whilst the growing immorality and dissipation produced a contempt of all strictness of religious profession, and stood ready to welcome the spreading poison of atheism, in order to remove the uneasy apprehensions of future responsibility. I wish I may be mistaken in my

my gloomy views of the period I am describing; and that thousands may have been found left in our Israel unnoticed and unknown, who had not bowed the knee to Baal,

POLAND, TRANSYLVANIA, HUNGARY.

THERE were still vast nations bearing the Christian name, chiefly under governors of the Romish pale, where a great mixture of Protestants and others were to be found, that classed neither with the Lutheran nor reformed. Of these, *the Socinians* were at the beginning of this century a considerable body in Poland and Transylvania: and from thence, as their head quarters, dispatched missionaries to the other parts of Europe; but they proceeded in a line different from the other Protestants; not affecting to lead the multitude by popular discourses, but to gain the great and literati by professing themselves the advocates for the noble powers of reason; calling it the all-sufficient guide to truth; and its uncontrouled exercise the dignity of human nature. Revelation itself before this becomes superfluous; and natural religion fully adequate to every purpose of salvation.

But the hopes entertained from these ingenious missionaries answered not the sanguine expectations

tions of their fellows. A momentary prospect of success at Altorf vanished, and Sohner and his pupils were expelled. Nor did other places furnish a more promising harvest. Even their university at Racow was dissolved and dispersed by the diet of Poland, for an insult offered by some of the wild students to a crucifix; which so roused the wrath of the Catholics, that the Socinians were in consequence banished the kingdom. This edict was executed with the most unchristian severity.

AN. 1658. Dispersed and exiles, they fled into different countries, and after various efforts to obtain an establishment, were viewed by too suspicious an eye to gain any settled resting place. The denial of Christ's divinity was then regarded as a crime so blasphemous, as no Christian state should tolerate: milder maxims have since prevailed: intolerance becomes not the advocates for truth and meekness.

But few communities of Socinians are known out of England, the colluvies of all sects and heresies. Here Biddle had a congregation under Cromwell, and Charles II. Nor hath there been wanting a succession of those who have maintained the leading features of the Socinian heresy, though not exactly agreed respecting the person of the Son of God. But all concur in rejecting the doctrine of the

the Trinity, denying the godhead of Christ, and renouncing all vicarious satisfaction from the sufferings of a Redeemer.

The Arians and Semi-arians were indeed more rife than the groffer but simpler Socinians; and many having received degrading opinions of Christ, rejected the Athanasian doctrine, and formed to themselves different modifications of deity subordinate. A system which, however much it prevailed, seems more irrational than the Unitarian or Socinian. Can we conceive any intermediate step between the true God and no God?

The *collegiants* of the United Provinces appear to be a branch of Socinianism, as their wide extended communion admits all who acknowledge the divinity of the Scriptures, and are not grossly immoral. And every man is permitted to speak in their assembly, and even to oppose and argue, provided it be done with gentleness. As they have neither creeds nor consecrated teachers, their bond of union alone is voluntary association,

Madame Schurman, and the famed Bourignon, might be mentioned, ladies whose zeal and learning gave them importance; and their aspiration after perfection flattered spiritual pride and self-righteousness. The leading tenet of the latter,

better unfolded by Poiret, a disciple, and man of genius, is, that all true Christianity consists "in immediate communion with the Deity, by internal feeling and impulse;" approaching very nearly in its genius to the doctrine of Quakerism, and alike sprung from the same mystic stock: of which also among ourselves was the noted Joanna Lead, whose visions and predictions in that day collected a number of absurd and credulous disciples. Folly and credulity will never cease in every age to afford abundant converts to fanaticism, and to whatever comes with the stamp of extraordinary.

CENTURY XVIII.

CHAP. I.

GENERAL PROGRESS OF THE CHURCH EXTERNALLY.

AS we approach nearer our own times, the more difficult it will be found to speak with impartiality. Far from being able to assure my readers of my own, I confess the greatest suspicion of myself, knowing the deceitfulness of the heart, and the amazing difficulty to divest ourselves, whether of the prejudices of education, or the pride of having emancipated ourselves from them; not perceiving that we have only adopted a new prejudice for an old one. All therefore I can say, is, that I wish to know the truth, and to represent it without disguise; and I shall feel no shame in acknowledging involuntary error; be thankful for information; ready to receive rebuke; and more willing to correct my mistakes, than any kind friend or undeserved enemy may be to point them out. I am only sorry, that I am not more completely and fully furnished for the task; but I shall endeavour to do my best, and hope for candor. In
many

many particulars I shall speak what I do know, and testify what I have seen, for more than half the century.

As the western Christian world was now divided into two great communions, those who adhered to the Church of Rome, and those who acquired the name of Protestants, by their departure from it, these will demand our consideration separately and distinctly. The one forming a body of vast and extended members under a visible head, resident in the ancient metropolis of the Roman empire, which her arts and politics continued to maintain, if not over the persons, yet more despotically over the souls of men. The other a body vast and extended also, but in numbers apparently inferior, and neither connected by members as homogeneous, nor under a visible chief. Yet solidly united in some *fundamental principles*, which formed a powerful though invisible bond of attraction, amidst all apparent differences of opinion, kept them in a state of determined aversion to popery; and placed them in a constant sphere of repulsion from any approach to this greater body. The tyranny of Rome, the idolatry and superstitions too glaring ever to be softened down into any point of contact, made the rent between them forever irreparable, without some prodigious change in the sentiments
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and views of the one or of the other. In some particulars the balance vibrated unequally. In point of learning, as deep scholars, profound mathematicians and acute metaphysicians, as well as every other branch of literature, the perfect freedom allowed to enquiry of every kind, and the general thirst for knowledge, as well as its diffusion through all Protestant countries, gave them vastly the preponderance in the scale. Not but that singular advances were made in the same studies in the Catholic countries; and philosophy cultivated with the greatest ardour; but it was confined to a particular number of literati, not so generally diffused, and shackled by the dogmas of popery. It is amazing how much the reading the Scriptures in the mother-tongue of every Protestant nation, and the freedom of discussion of every subject, has led all ranks of men to a very great proportionable superiority over Papists in this respect. And what is more to be attended to, the first scholars, deepest in the philosophic school, among the Romanists, though they continued professionally to adhere to the religion of their country, yet sat very loose to any religion at all; doubted of every thing but mathematical demonstration; and therefore eyed the mysteries of the Church to which they belonged with silent contempt, and sometimes ventured a sarcastic sneer, which manifested a very feeble faith in the established doctrines and practices.

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On the other hand, though the purity of morals had suffered an equal declension in the different churches, in point of zeal for the propagation of their own opinions, a decided inclination of the balance was still on the side of popery. Not only the inveteracy of ancient habits, gave a strong impulse to all the monastic orders, who must live on the emoluments of superstition ; but the society of Jesuits, instituted on purpose to support the sinking cause of Rome, particularly exerted themselves. They, indeed, displayed an unwearied activity, in any other cause, nobly exemplary. They stimulated the torpid zeal of Dominicans, Franciscans, and Capuchins ; roused them for the conflict, and called them to share in the merit and glory of bringing back the heretical deserters to the fold again ; or of enlarging the bounds of popish dominion in heathen and distant lands. Whereas, the love of Protestants was become lukewarm, nay, frozen up. Secure in their own enjoyments, they sat down in the pursuit of science, commerce, or gain ; and too unconcerned about their own souls, entertained very little anxiety about the souls of others. The ministers of the different communions watched over their own flocks, indeed, that no wolf might steal into the fold ; but they too frequently slumbered and slept ; and appeared more occupied about their temporal advantages, than the spiritual benefit of those entrusted to their care.

Few

Few had zeal to attempt conversions from popery, or to labour extensively. Besides, in the Protestant churches, little or no provision being made for the particular purpose of extending the pale of evangelical truth, the Papists had an unspeakable advantage. They maintained a host of missionaries in every Protestant country, for making converts to Rome : always secretly at work, often openly, men of the most insinuating manners, trained up for this very object, in the wiles of controversy, to undermine the true faith, to place the popish opinions in the most favourable light, and to surprize the consciences of the ill-informed, the scrupulous, and the disturbed.

It may be added, farther, that the great weight of interest lay on the popish side. A thousand allurements and advantages were held out by zealous papists, in order to make converts, even to the lowest of their tenants and people around them, such as every Protestant would have thought it a disgrace to employ ; restrained by his principles from using other motives than argument and conviction on scriptural grounds. Nor did the idea of any meritorious service stimulate *his* efforts, whilst every Papist gained a proportionate offset for all his own offences, and a fund of merit against the day of judgment, by every convert he could produce to popery, whatever were the means of conversion.

version. Hence, not only in all the countries under popish governors, was every effort used with peculiar advantage to extend the dominion of Rome over the consciences of men ; but in the Protestant kingdoms continual inroads were made, and converts gained. Indeed it is surprising, considering all circumstances, that their numbers have been so few, and the success so inadequate to the craft and diligence which have been employed by these emissaries.

CHAP. II.

ON THE ROMISH CHURCH.

THE commencement of this century beheld the Church of Rome apparently fixed upon an immoveable basis in Europe, stretching out her arms to the new world, and embracing both the Indies. By the strenuous efforts of her jesuitical physicians, her deadly wound appeared to be healed, and florid health restored to her countenance. But it was only the flush in the cheek of the hectic; the matter was secretly collecting in the vitals, and all the fearful consumptive symptoms, which we now witness, were preparing; and this from a source little apprehended; from men of no weight in any state, living chiefly by their pens, and supporting themselves by the diffusion of writings, pregnant with the virus of infidel philosophy. To appearance the state of popery seemed most auspicious: the Catholic interest rising high in the barometer of politics, and the Catholic religion spreading openly, or secretly, through all the corners of the earth; but a deadly worm preyed on the flourishing gourd, which overshadowed the papal throne.

Rome,

Rome, the centre of Italy, looked round with exultation upon all the countries, from the Alps to Calabria, Sicily, Sardinia, Corsica, and other isles of the Mediterranean and Adriatic sea; and not a soul dared peep, or a tongue mutter heretical pravity. The inquisition and the priests had effectually laid the ax to the root of the tree, and left not a trace of protestantism remaining.

Spain and Portugal had exerted equal vigour, and Jesuits and Inquisitors ferreted out every lurking hole of heresy. Even the poor Jews were compelled to cross themselves, and with the more concentrated venom shut up in their hearts, to cover it with a greater zeal for superstition and the ceremonies of the Church.

France, aspiring to universal monarchy, and menacing the nations around with servitude, had begun effectually at home, by the most flagitious acts of despotic violence towards the Protestant heretics. The popish clergy and dragoons supplied the place of inquisitors. Not a congregation remained of all the flourishing churches which once spread over the bosom of that vast country. Their worship interdicted, their marriages declared illegal, and oppression in every shape and form, weighing them into the dust of death. Though their numbers, especially in the South of France, were

were great, they were compelled to hide all profession of their religion. It was death for a Protestant minister to exercise his functions, and imprisonment and confiscation, at least, for those who attended or concealed him. The despotic Lewis the Fourteenth, with his jesuit confessor and their crew, plotted night and day the utter extinction of the Protestant name; and indeed had nearly effected it: and what is equally to be lamented, these sufferings of the Protestants, though they increased their abhorrence of popery, produced no spiritual change for the better, but for the worse. The peculiar doctrines of the reformed, had unhappily been debased from primitive purity, by an admixture of the Arminian leaven; and the conduct of the Protestants in France displayed no such traits of spirituality, as manifested any striking improvement in moral excellence, or Christian graces. Their souls lost the vigour of religion, as their persons became more enslaved by despotism. The amazing increase of popery in France is incalculable; from a third of the kingdom which had been enlightened, there were few men left, and those driven into holes and hiding places: for when the suppression of all public worship is long continued; every means used to harass and oppress on the one hand, and to seduce and allure on the other; despair of help from without, and consciousness of inability to resist within, what can

longer support the falling cause? humanly speaking, it must sink under the burden.

The sovereigns of the House of Austria, as bigotted as ever, seconded with their weight every wile of ecclesiastical and jesuitical missionaries: through all the extent of their dominions, they persecuted the profession of Protestantism; and endeavoured to extinguish every latent spark. Austria, Bohemia, Moravia, the Low Countries, and all their other fiefs or dependencies, scarcely permitted a Protestant to breathe the vital air.

The other countries of popery, among which the Palatinate, once so famous for Protestantism, was now reckoned, used the same arts and oppressions; and often no help remained for the poor people, but to forsake the ungrateful land of their nativity, and seek an asylum among strangers; and even to transport themselves into the new world, in order to escape the malice of their persecutors.

And in the countries where Papists and Protestants were still mixed, and the same despotic proceedings were suspended by constitutional laws, treaties, or more commonly by political considerations, least their neighbours should interfere and support the oppressed; still the weight of power, and

and the wiles of jesuitism and monkery, bore hard upon the consciences of men, and produced very lamentable effects in the perversion of many from the faith. Thus Poland, Hungary, Transylvania, suffered, and other countries in similar situations; and many converts to popery are said to have enlarged the Romish pale. Nor in the Protestant countries themselves was this unobservable: and some founded the alarm, though few lifted up the standard to resist the inroads of the enemy.

BRITAIN, now risen to be the first among the nations, held still in her bosom too many popish recusants, and enemies to the Protestant faith. In some of her dominions, the Catholics exceeded the Protestants, four or five to one, as in Ireland. Numerous bodies remained in Scotland and England, which, though kept down by laws, too severe in many particulars, the lenity of the government scarcely ever put into execution, and connived at their transgression. Hence their worship, though forbidden, was maintained, it can hardly be said, secretly, as their houses of meeting were as well known as those of other dissenters; and the tolerating spirit universally diffused, not only protected them from insult, but embraced them with all the civilities of intercourse, and winked at the seductions which now and then appeared, through the secret machinations of their priests and emissaries.

emissaries. It must be acknowledged, that the balance was kept pretty nearly even, not so much by any conversions wrought through Protestant efforts, as by interested motives; when the nobles, to possess an hereditary seat in parliament; or the politic and ambitious to enter the House of Commons, or the magistracy, from which, by the profession of popery they were excluded, renounced one religion to embrace the other; without being a whit more Protestants afterwards, than they were Papists before. And as infidelity had made so great a progress in all lands, it was not at all to be wondered, that men of no principle embraced that profession of religion, which most corresponded with their avarice or ambition. To these chiefly in protestant countries were the conversions from popery to be traced.

The case was much the same in Holland and Switzerland. The northern Protestants were either less annoyed with the horde of Jesuits, or more tenacious to suppress a religion which they feared and hated.

Yet the progress of popery in Europe, though great, bore a small proportion to the spread of it in distant lands. From Canada to Louisiana, the French had erected an empire that threatened the British colonies; and their numerous emissaries
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among the Indian tribes, had brought many of them to the name of Christian, and to baptism; and, in order to make them surer tools for their grand monarch, had enlisted them under the banners of Rome,

But the vast foreign empires were those of Portugal and Spain, especially the latter, comprehending the whole continent of America on the Pacific Ocean, from north to south; at least from California to the extremities of Chili; and on the other side, all the immense regions that lie round the bay of Mexico, with the vast and numerous islands, besides the unknown boundless regions to the south. The Brazils, with their dependencies, Portugal occupied: both nations were the obsequious votaries of Rome. With inquisitorial watchfulness, hosts of jesuits and friars of every rank and colour, (this being the paradise of monkery) took care that not a spark of Protestant pravity should ever enter their dominions; determined to maintain inviolate the devotion and profligacy, the ignorance and purity of the Catholic faith, which distinguished these favoured lands. The vast Philippine Islands enjoyed the same advantages; and every where, negroes or Indians, slaves or free men, increased the number of Romish subjects.

China was now filled with missionaries and converts, and threatened almost to become Christian; and in the East Indies, especially on the coasts of Malabar, and even to the gulf of Ormus, the zealous missionaries erected their cross, and enlisted a numerous host under their banners. Africa afforded gold and ivory, and slaves, and converts. The coasts of Mozambique, and those westward washed by the waves of the Atlantic, heard and received the disciples of Loyola. Indeed, they had strong inducements to quicken their diligence and extend their empire: for, besides the inestimable benefits of popery conferred upon these various colours of mankind, they contrived to make it answer to their own order, and to secure to themselves commercial advantages, from which one of their first objects was to exclude all their monkish rivals; and to be the princes as well as priests of those whom they had won to the profession of the popish faith.

I am obliged to cast only a rapid glance on these conquests that encircle the terrestrial globe; in all which, at the beginning of this century, popery had erected her dominion; and that principally by the means of her jesuit missionaries. Whoever considers this extension of empire, will be ready to cry out, as it is written, "What city is like unto
"this great city!" and how natural was the elation

tion of her pride, that said, "I fit a queen, and
"am no widow, and shall see no sorrow." But
her day was coming, and to every true Protestant
it must be matter of exultation to trace the steps
of her fall, and to see the image of jealousy smit-
ten, by the stone hewn out of the mountain with-
out hands. "Sing ye heavens, for the Lord hath
"done it: rejoice over her thou heaven, and ye
"holy apostles and prophets, for God hath avenged
"you on her."

Amidst all the apparent greatness and glory of
Rome, various secret causes were working her dis-
solution.

The kings of the earth, though they gave their
power to the beast, for purposes of their own am-
bition, yet in a variety of contests had learned the
contemptibility of papal anathemas; and this pe-
culiar benefit the Reformation had generally pro-
duced, that the popish monarchs themselves had
been less submissive, and more decisive, that in
their several kingdoms, all interference with their
governments became not the spiritual father; and
therefore, whilst they continued to kiss the feet of
the pontiff himself, and profess the most devoted
reverence for his person, they made no scruple to
despise the mandates issued by him, making a dif-
ference between the Pope and the papal see.

The humiliating submissions of Rome, to the insolent monarch of France, we have seen. Naples, Sardinia, Portugal, Spain, all in their turns, wherever their regalities, privileges, and immunities, were trenched upon, clipped the wings of the dragon, and left him only the shadow of that power, which, before the Reformation, had been exercised without controul. Every dispute demonstrated the increasing feebleness of the papal arm, when opinion no longer supported the terror of his anathemas.

The inquisition in Spain and Portugal, became a state engine directed by government, and not an independent court controuled by foreign emissaries.

The sharp disputes which reigned between the members of the Church, Jesuits and Dominicans, Jesuits and Janfenists, contributed greatly, by the writings on both sides, to open men's eyes, and to lead them to the exercise of their own understandings in the matters disputed; especially, they tended to bring into discredit, that body, of all others the most dangerous, because most servile to the Romish pontiffs. The jealousy of the monkish tribes, and all their weight and influence at Rome, backed the bitter accusations against the Jesuits, respecting their foreign missions. China, by these disputes,

disputes, became subject to different decisions : sometimes the Pontiff's mandates were obeyed, sometimes the Jesuits resisted. The issue was the expulsion of all the missionaries, and the vanishing of all their churches, as the meteor of the night.

Their bitter persecution of the Jansenists awakened a return of enmity. Though their power prevailed at Rome, and with a bigot king, yet many who were disgusted with the bulls issued, looked to a future council, unable to procure present redress. Thus was there roused up a spirit of resentment against these jesuitical persecutors, that only waited the moment of vengeance. AN. 1713.

The famous book of Quesnel, which produced the bull "UNIGENITUS," so called from the word with which it begins, deserves a moment's attention, as probably to this eventually the fall of this society may be traced. Into this book were elegantly introduced the principles for which Jansenius had been already condemned : and the style was so pleasing, and the annotations on the New Testament so spiritual and animated, that it was read with the greatest delight. It had reached Rome ; and Renaudot, a French Abbé, going on a visit to the Pope, found him reading the new publication. " This," says he to the Abbé, " is
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“an excellent book. We have nobody at Rome capable of writing in this manner. I wish I could engage the author to reside here.” The eagle eyes of the Jesuits had seen through the design of Quesnel, to give weight and consequence to their Jansenist enemies, whom they wished to crush. Their cries therefore of heresy surrounded the Pontiff; and though the book was so excellent before, they insisted on his reading it again with jesuit spectacles, and extracting from it, and condemning one hundred and one propositions as heretical, or of heretical tendency. This bull set the kingdom of France in a flame. A vast multitude had read and approved father Quesnel: cardinals, bishops, and clergy innumerable, perceived in the work singular unction; and not viewing it through the same glasses, could discover nothing like heretical pravity in it. The Protestants, by this bull were convinced no abuse at Rome would ever be corrected; and the moderate Papists, who were not Jansenists, were highly offended to see those doctrines of predestination and grace, so peremptorily condemned as heresy, which the Fathers, St. Augustin, and the Church, had been supposed to hold as orthodox.

The dispute was long and sharp in France. The Jesuits carried the day. It became the law of the land. You must subscribe the bull unigenitus, or
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have no sacraments. Oppressions, banishments, excommunications followed. The opposition made, and sometimes the means employed were, it must be confessed, highly discreditable to the Jansenist cause. They had better tempered weapons to defend themselves, than visions and miracles at the tomb of the Abbé Paris. These indeed they also wielded, and with effect. They laid open the moral system of the Jesuits, and stamped it with deserved infamy. They awakened the attention of the popish powers to their political conduct and designs. They charged them with erecting in Paraguay, an independent sovereignty; and under pretence of preserving their converts from the contaminating examples of Portuguese and Spaniards, of having excluded them from entering their missions. The mercantile transactions of this wily body excited the jealousy of the commercial world. Under the cloak of piety and conversions they endeavoured to monopolize the trade of the country, which they had reduced to their obedience. The gain of the merchant, as well as the authority of the monarch, thus trenched upon, raised an host of irritated and powerful opponents. Suspicious connections with those who attempted to assassinate the King of Portugal; and open resistance to the Spanish and Portuguese forces on fixing the limits of their several settlements in South America, issued in their compleat destruction.

tion. By a sudden and unexpected stroke, without consulting Rome, the Catholic princes conspired their ruin, and they were all seized and banished in the same moment from Spain, Portugal, and France; brought home by ship loads from all the foreign dominions of these powers; and packed off for Rome their protectrice; but now unable longer to defend her jesuitical satellites. After a while the concurrent demands of the popish monarchs compelled the reluctant pontiff Ganginelli, to dissolve the society, lest jesuitical malice and revenge might issue in some destructive enterprise, unless crushed never to rise up again. AN. 1773.

With them the glory of Rome departed. The great barrier was broken down which held the consciences of men enslaved to the Roman see; and freer scope was given to the infidel philosophy to lift up its head with confidence, when it had these argufes no longer watching the approaches to heresy.

Of all the causes which have contributed to the humiliation of Rome, none so effectually operated as the prevailing tenets of infidelity; which diffused themselves among all the literati, and most distinguished geniuses of the Romish Church. The progress was silent but wide. The famous, or infamous Rousseau, D'Alembert, Helvetius, and
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that most agreeable but seductive and unprincipled writer, Voltaire, contributed to charge the mine and lay the train, which could not fail, with the first match kindled, to explode and overturn not only all the trumpery of popery, but to raise a spirit equally inimical to all despotic governments; nay threatening an universal revolution in society, by the changes it was suited to produce both in religion and politics. Lord Chesterfield, a pupil of this school, when in France long ago, foresaw the inevitable consequences which we have witnessed. And what is singular enough, the wide spreadings of Arminianism, which infected the Protestant countries, have begun even in them to give way to the more philosophical doctrine of *necessity*, leading to fatalism, and ending in atheism. None gave greater weight to these opinions than Frederic the Great of Prussia, the patron and high priest of infidelity: he contributed to spread it by his own writings and example, and to protect it by every encouragement. Though France was the fruitful source, Berlin was the focus where the scattered rays were collected, and where they beamed with peculiar lustre. The superior orders of the Romish clergy themselves having drank into this philosophical spirit, made no vigorous efforts to suppress its progress, and little apprehended the fatal consequences to themselves, to which it was imperceptibly leading. The life of dissipation which prevailed

vailed also, in so fearful a manner, destructive of every precept of the gospel, prepared willing disciples for infidel principles. It was abundantly easier, and it must be confessed much more rational, to suppose that there was nothing after death, and so to quiet every uneasy apprehension, than to receive the absurdities of purgatory, and be at the pains of penance, or submit to the purchase of indulgences.

Moreover, the increase of knowledge in general guarded men from the pious frauds which had been such powerful engines of sacerdotal delusion. The priests themselves began to blush at their own tricks; and all the men of intelligence would cordially have wished to get rid of them; but they feared the people, whose credulity required imposition. So they wisely, in their ideas, tolerated the prevailing superstitions, to avoid what they regarded as the greater evil, the acknowledging papal fallibility, the loosening the pontifical dominion, and emboldening the prying eye of curiosity to look into its abuses.

Owing to these and a variety of other causes, the papal throne sunk in its revenues, as in its authority—little flowed into its coffers. One kingdom after another stopped the fatal drain, which had poured

poured from every land into that gulph the wealth of nations, to be dissipated by nepotism, or a bastard progeny.

But above all other causes of the humiliation of papal domination, the most menacing and destructive have arisen from the ambitious rulers of France, who, under pretext of liberty, having seized the government, erected a tyranny more bloody and oppressive than that against which they revolted. After murdering their sovereign, plundering and degrading the nobles, levelling every distinction of rank, overturning every ancient establishment at home, abolishing the convents, shutting up the churches, banishing or murdering, with the most inhuman cruelty, all the ecclesiastics who refused to bow to their dictates, they burst as a torrent on the neighbouring nations, every where desolating the Romish Church, and sweeping away its trumpery; melting down the silver saints and their shrines; casting the bells into cannon, and converting the churches and convents into barracks or work-shops. Thus suddenly all the immense wealth of the clergy dissolved as snow before the sunbeams. The whole ecclesiastical property seized, sold, and dissipated; religion was left to take care of itself. The bigotted country of the Netherlands has shared the same fate with Savoy, the sad scene of former bloody persecutions; and still the
gigantic

gigantic ogre of revolution stalked on over the prostrate and trembling nations around, and all Christendom stood aghast whereunto this would grow. Germany dismembered, Switzerland subjugated, and all Italy plundered, from Milan to Naples, and crumbled into pieces, under the fleeting name of republics, and after the model and under the controul of their harsh step-mother: Kings hurled from their thrones, the Pope himself a prisoner, and Rome reduced to be an inconsiderable appendage and subject to the vaunted Great Nation; whilst Spain trembling submits to become little better than a dependent province, and Portugal attempted to purchase a temporary respite, dreading to be swallowed up by the monster. Amidst these convulsions, expectation stretched out her neck, as if listening for the angel's voice, when he should cry, "Babylon the Great is fallen, is fallen;" for it appeared highly probable that the time was come for the fulfilment of the prophetic word, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." A sudden reverse, in which nationally we cannot but rejoice, seems in its consequence for a moment to suspend the threatened destruction of popery. Whether the carved work which hath been broken down with these axes and hammers

hammers can be repaired, and the foundations which have been undermined, be propped up a little longer, only the spirit of prophecy can foretell. Every true Protestant cannot but wish that God would hasten the period when the popish power shall fall never to rise up again, and the kingdoms of the world become the kingdoms of the Lord and of his Christ.

Meantime it may not be unprofitable to pass in review the several popish countries, and the state of religion in each of them.

CHAP. III.

ITALY.

ITALY, the chief region of papal empire, has been justly branded by one of our noble authors, as the seat of “*illiberal vices*,” which walk by the side of superstition in the open front of day, and refuse to be ashamed.

Italy comprises,

I. NAPLES AND ITS DEPENDENCIES.

These, long held as fiefs of Rome, after undergoing a variety of changes, rested under a branch of the Bourbon Spanish family, and for some time have enjoyed independence. Many disputes with Rome, were in general carried against the pontiffs, from whom at last they have emancipated themselves entirely, and pay no longer the former mark of feudal homage. In these countries not a spark of evangelical truth remains. They are sunk into the lowest dregs of popery. For some time past indeed they have begun to be initiated into the mysteries of modern philosophy, and dared to disbelieve. Many of the superior ranks of life, the nobles,

nobles, the military, the literati, and the ecclesiastics, were nearly, if we believe Brydone's Travels, as infidel as himself.

A *ridiculous scene*, which a friend of mine witnessed, as he was visiting one of the beautiful churches of Naples, will give a pretty strong specimen of their religion. A woman opened a closet, and took out an image of the Virgin, after stripping off her old cloaths she put on her a silk sacque, a hoop-petticoat, and very fine laced double ruffles. Presently several friars entered the church, and producing their books united in supplications around her. They rose from their knees, tapped their snuff-boxes, and talked and laughed together, whilst the woman unrobed the lady, and restored her to her former place, and her old cloaths again. A Protestant could not behold such worship without mingled pity and derision. In order to be fully ascertained respecting *indulgences*, he went to the office, and for two zequins he purchased a plenary remission of all sins, for himself, and any two other persons of his friends or relations, whose names he was empowered to insert, and who might be in need of so convenient a certificate for the porter of Paradise, St. Peter. That in the end of the enlightened eighteenth century, such folly can be propagated, is, to us who live far from the scenes of superstition, surprising; but countenanced there by

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priestcraft,

priestcraft, general habit and education, the breath of suspicion dared not impeach the power of ghostly absolution : and shocking to relate, the first ecclesiastic of the kingdom was compelled to work annually the miraculous liquefaction of the blood of St. Januarius, or the populace would fancy some fatal calamity threatened the state. What the manners of such a country must be, are easily supposable. Thither those of our own retire, who, looked upon with horror for their unnatural crimes, need there no cover for their abominations, and are equally well received in all company.

II. ROME AND THE ECCLESIASTICAL STATE.

The states immediately under the Romish temporal dominion, still vast and fertile, were governed and plundered by ecclesiastics, who held all the first places of power and profit. The beautiful campagna of Rome, indeed, once so abundant, is now become an unhealthy morass, where even to sleep a single night is dangerous : and the spectres, which necessity compels to abide there, seem all walking in their shrouds to the tomb. What the state of popery must be under those more immediately called to countenance every fraud of superstition is evident. Yet at Rome itself greater liberty was allowed than either in Spain or Portugal; and even the Jews had an allotted quarter, where they

they lived protected by the government. I will not say that there was more need of courtezans at Rome than elsewhere, because of the thousands of dignified celibataries, cardinals, bishops, and others; but since they must be tolerated, the ghostly father prudently drew a revenue from prostitution, and licensed the stews. Perhaps in no Catholic country had infidelity made a greater progress than at Rome itself; but since by this craft they had their gain, it would have been the height of imprudence to rend the vail, for the populace to look into the sanctuary; and therefore, they wisely continued the tawdry mask of superstition over the face of impiety; and none bowed more lowly to the image, or performed their devotions with greater decency and propriety than those who laughed at their own absurdities. But though truth was thus fallen in the streets, and equity could not enter; the army of booted missionaries effected for a while the conversion of the people from superstitions, which gallic warriors had learned to despise; and when such edifying examples were before the vulgar, and the same arms would raise them to equality with the proudest, the invitation was too tempting not to be acceded to, and the happy fraternization promised to be cordially embraced through all the countries of Italy. Naples was last drawn into the vortex. The strong hand of power suppressed for a while the revolutionary movements which had

manifested themselves, and only waited for the auspicious moment, when they might be displayed with effect: at last it came, and the monarch fled. The kingdom ravaged, plundered, exhausted, and but just recovered by a change as sudden as the revolution which had preceded, will not improbably be replunged into the same profligacy and superstition as before, and the blood of St. Januarius liquefy again in the warm hands of the archbishop.

III. THE UPPER REGIONS OF ITALY.

These first felt the ravages of gallic arms. Milan, Venice, Piedmont, Genoa, Tuscany, fell successively before them. The Church and its revenues afforded the richest plunder, and ecclesiastical magnificence faded before these disciples of the new philosophy, the Goths and Vandals of the eighteenth century. For a considerable time before their irruption, the Church indeed, almost throughout all the Italian states had become an engine of politics; for though they professed obedience to the Roman pontiff, only so much respect was paid to his mandates, as consisted with their own sovereignty and interests. This was well-known at Rome, and therefore, the popes had for a great while used only intrigue, to carry the points which they had no longer power to enforce. The thunders of excommunication had of late slept in the Vatican; and the

the menaces of authority given place to paternal admonition. But impotence once discovered provokes insult; and *that* in many instances the popes had been compelled to wink at, and watch for a happier moment to recover their former authority. They had parted with none of their claims, nor descended from their high supremacy over all persons ecclesiastical or civil; but having lost the power of executing their anathemas, and the pillars of their throne being no longer upheld by blind veneration, every asinine heel was insolently lifted up against the sick lion.

What will be the new order of things, and whither the rapid changes succeeding each other will lead, time must discover. The revenues of the Church seem to have received an irrecoverable shock; and power and dignity are faded when not supported by wealth and opinion. The spread of infidelity and atheism is visible, the glimmering of gospel truth no where apparent. It was said at Milan, a Protestant Church was opened; but the Protestants of such an army must be a spurious race, and can hardly leave any trace of truth behind them. War is always the parent of wickedness. Those who have been taught to despise the frauds of popery and its fopperies, even when they return to its profession will be but half papists. The bands of veneration for superiors have been loosed

on one side, and the dread of what is past will put a bridle on the more glaring abuses of authority for the future. Though a new pope should therefore be again enthroned and restored to his capital, the day of papal dominion seems to be past, and he would only shine as the sun shorn of his beams. It is not a day that gives hope of replenishing the coffers of ecclesiastics; and all false piety is sunk to so low an ebb, that monasteries will hardly ever more be founded, or scarcely repaired. The drones of the hive are driven out, and many of them killed by the winter's cold. It will not be easy to re-people the deserted cells—the rising generation have learned another lesson; and Protestantism is not more inimical to monkery than infidelity.

Hence during the whole of this century no attempts have been made to pour forth new orders of monks upon the world. On the contrary, interest and politics have led to the suppression of monasteries in all the various nations of popery. The life itself has lost all the foolish veneration once attached to it: these cells of celibataries have been for a long while filled with the daughters of those, who could make but a slender provision for them, the younger sons of numerous families, or of the peasants, who were ambitious of having an ecclesiastic among their relations.

The great preferments have long since ceased to be the meed of distinguished merit of any kind. They have followed the politics of courts; served the purposes of the prime ministers; or been bestowed on the relations of favourites, and those who could make interest with such as had the disposal of them. Hence less of the spirit of the order hath stimulated the sacerdotal tribe; and throughout Italy a multitude of men hath arisen high in science, and all attainments of human literature, such as Boscovitch, Beccaria, and others, who have perhaps unintentionally rent the vail of ignorance, the covering cast over all that people, and let in such a beam of day as hath tended to produce more accurate investigation, and consequently to detect the false principles, which custom had established, and thus radically to sap the veneration for opinions sanctified by long prescription. The ravages which have lately succeeded, and the partizans to democracy which have been gained, cannot but add weight to the descending scale. Rome may be rescued from its plunderers, and another pontiff enthroned, but the spirit which they have diffused, and the opinions they have disseminated, will not be so easily eradicated; and probably prepare for farther changes. Happy! if truth and righteousness at last shall lift up their banners at Rome; and that gospel which Paul preached,
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and his beautiful epistle contains, be again the language of her ministers, and the faith of her people.

SPAIN.

BEYOND the mountains, the papal power seemed even more inveterately established, than in the nearer subjects to the metropolis. During the reign of jesuitism, Spain and Portugal exhibited countries of servile obedience, and bigotted superstition; and they are still the last in the train of science, as well as truth. The disputes, indeed, about privileges and immunities, were terminated in their favour; but to need a dispute about national rights, which they should have admitted no foreign power to contest with them, bespoke the state of subjection in which they had been held. No appearance of evangelical doctrine hath hitherto in these lands dared to lift up its head. The inquisition, though lately palsied in its operations, was still ready to receive every denunciation, and suppress the first movements of heresy. The wiser and best informed, lamented the dreadful injury done to the kingdom of Spain, by expelling the most useful and industrious of its subjects. Olivedo, and other patriotic ministers, endeavoured to revive the torpid state of agriculture,
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by inviting some German Protestants, with the promise of protection, to cultivate the desert lands of Sierra Morena: but this scheme was utterly frustrated, and himself brought before the inquisitors for heresy. A late intelligent traveller, who resided some time in Spain, and had the fullest opportunity to acquaint himself with the state of religion, and the manners of its inhabitants, assured me, that Spain appeared a hundred years in ignorance behind the other nations of Europe; but in dissipation far exceeded them. The cavaliere servente, now more agreeably occupies the place of the duenna. It would be a disgrace for a wife to be seen with her husband in public: even in his own house, he never presumes to intrude into the lady's apartment, when her cavaliere attends her toilette; indeed, he is himself employed in discharging that office with some other married female, without reproach, and without recrimination. Yet the offices of piety are performed with wondrous regularity. At mass the cavaliere servente attends his inamorata as a part of his duty; and a system is established, of impurity and religion, of devotion and profligacy, of which, bad as we are, we have no parallel. Such a country, half overrun with French armies, and submitting, by an inglorious peace, to become the satellite of the new republic, cannot but be inoculated with their principles.

principles. The very state of their court, the manner in which the Duke of Alcudia, now the Prince of Peace, once a lifeguard-man, lives with the Queen; the imbecillity of the King, and the despotic power of the favourite, all suggest the probability of changes, which even the rooted bigotry of the country will be unable to resist. It is said, very lately, that the inquisition is shut up, after having for a considerable while ceased to entertain the people with the pious spectacles of the *auto-de-fe*, or the solemn burning of those convicted of heretical pravity: and that now it is forbidden to proceed on any farther process. It had been for some time before under the check and controul of government. The old woman at Rome can no longer cover her babes of blood with her mantle of superstition. Her inquisitors are suppressed. Yet little knowledge or godliness have made their appearance. The new philosophy, as in other countries, has infected the literati; and all who are sent by the government to travel for improvement, are sure to carry home with them a more than proportional share of infidelity, together with the knowledge and arts which they have acquired; and thus every day the foundations will probably be laid for the same changes as have marked her terrible neighbour.

PORTUGAL.

PORTUGAL.

PORTUGAL, defended by our heretical arm, from the easy conquest it held out to her more potent neighbour, continued in the same state of mental and political languor and imbecillity. Having contributed as much as any court to the expulsion of the Jesuits, and the extinction of their order, she has not yet risen above her long rooted prejudices, and subjection to sacerdotal imposition. I am assured, that it is astonishing to see with what rooted aversion and abhorrence they behold us as heretics, though their defenders, and standing in the gap to prevent their being swallowed up by the Spaniards, their enemies. As a *State*, their feebleness is ready to leave them a prey to the first invader. As a *Church*, no place affords a more dreary solitude than Portugal: nor have I heard, or read of any effort made, for ages past, to introduce a ray of evangelical truth among them. The Scriptures are a book sealed, hid, and interdicted; gloomy superstition spreads her wings; ignorance, idolatry, profligacy, and cruelty, brood beneath them: not a reforming spirit dares murmur a doubt of the absurdest dogmas, or a suggestion to redress the most glaring sacerdotal abuses. Probably Portugal and her dependencies will be last

among

among the nations reclaimed from ignorance, and emancipated from the servitude of popery.

FRANCE.

Comparatively, FRANCE has long been but half the subject of Rome: always contending for her gallican liberties, though jesuitical influence obtained great sacrifices: yet such was the discontent, and such the decisions of the clergy in this kingdom, that some occasion of fresh provocation only was wanting to have withdrawn them long since wholly from the Romish yoke. Nothing could speak this language stronger, than the proposal made by the famous DUPIN, with other doc-

tors of the Sorbonne, to our Archbishop
AN. 1720. Wake, for the union of the churches;

and though the matter proceeded not to any formal treaty, yet the preliminaries which were mentioned by the gallic clergy, as matters concedable, shew that the project was disappointed more by court intrigues, and the fear of the prime minister, that wretch DUBOIS, losing his cardinal's hat, than from any aversion which the Gallican Church Rulers seem to have had to set up for themselves.

Whether policy or candor contributed to the change, after the death of Louis the Fourteenth, the

Protestants

Protestants met with milder treatment in France ; their meetings were connived at by the government ; and where a malignant bishop would have put the laws in force against them, he was often withheld by the fear of displeasing his superiors : and thus without toleration, nay, in the face of the most tyrannical laws, they assembled, and often in great multitudes. I think a friend of mine, not many years ago, attended their preaching in a wood, not far from Nismes, where about ten thousand were supposed to be present, without the least interruption. This spirit of lenity had much increased after the destruction of the Jesuits ; and a scheme of toleration was spoken of, and generally approved, before the late convulsions shook the State to its centre, and the Church to the ground, and for a while destroying all worship, left every man to his own religion.

It is very natural, that the Protestants, so long and grievously oppressed, should lend a cordial hand to a revolution, which must restore them to an equality with their fellow-citizens ; and that their hatred of Rome should make them rejoice in her fall : and if I may believe the assurances of the emigrant priests, the Jansenists readily took the oaths to government, and the churches from whence they were expelled. In all my researches I have never been able, among the multitudes I
conversed

conversed with, to meet one Jansenist emigrant priest, though I greatly desired it. Probably they were not sorry to see their oppressors humbled, however grieved they might be in the event, to behold all religion overturned.

As perfect toleration is said to be allowed to all who are careful not to interfere with government, I should hope some societies of real Christians still edify one another, whilst they drop a tear over the miseries of their country, and sigh for peace.

The desolations wrought by republican principles, as well as arms, have been, as we have seen, the principal means of the destruction of the papal power among the nations which the French have overrun. In their own land the whole fabric of popery is levelled, and hardly nominal and constitutional bishops remain. Liberty is the only shrine professed to be frequented by Frenchmen; without perceiving the chains under which they groan, the slaves of corruption, and the tools of the ambitious. But God will bring good out of all the evil permitted, and a glorious Church shall come forth, I trust and pray, from the furnace, when the dross of popery and superstition, and a worldly sanctuary shall be purged away “by the spirit of judgment, and by the spirit of burning.” It is said, that three million of persons professing Protestantism

testantism still remain in France, though I should think their numbers exaggerated. How numerous the Jansenists may be, I am unacquainted; they would certainly welcome reformation. The amazing influx of foreign Protestants, on a peace, cannot fail to be great: and if there be no dominant state religion, and a regular clergy maintained by the public; or at least, if free toleration be granted to all, I have, no doubt, the better half of the kingdom, whatever government may finally be established, will continue the profession of Christianity under some form: and should even monarchy be restored with the hierarchy, the very state of the nation will probably require many modifications, and at least some such privileges as the edict of Nantes admitted. I am free to confess my apprehensions, that true evangelical religion will not as yet be generally that of France, or of any other country; I can only hope, that popery may cease to have the ascendant, though tolerated like the rest, and suffered to die a natural, and not a violent death. I am seeking the Church of the first-born, whose names are written in Heaven; and I trust it will be found, "when the Lord writeth up the people, that this and that man were born *there.*"

Nothing can be more desolate than the present state of the Church in France; on the side of pro-

feſſion of godlineſs ſcarcely any appears ; if there be any real Chriſtianity remaining, it is concealed : the torrent ſtill runs ſo ſtrong againſt *all* religion. On the ſide of morals nothing can be more deplorable. A military government and its ſupporters, ſhare the ſpoils of the crown, the nobles, and eccleſiaſtics ; and ſpend with equal prodigality what they have acquired by means ſo unjuſt. The churches are deſerted and ſhut up ; new play-houſes, and places of entertainment, are opened and crowded. Divorce is allowed on the moſt frivolous pretexts ; and thus the ſanctity of marriage deſtroyed : the diſſolution of manners produces no ſhame, when countenanced by general practice and approbation. Republican virtue in France is very different from the ſtern, auſtere, and frugal manners of ancient Rome. They copy the luxurious Sybarites ; and what they hold by a tenure, probably as precarious as unjuſt, they wiſh to employ in preſent enjoyment : a few, perhaps, providently lay up a hoard for an evil day. The general, eſtabliſhed, and fashionable ſyſtem evidently is, to live without God in the world, and eat and drink becauſe to-morrow they die.

AUSTRIA.

AUSTRIA.

AUSTRIA, always a bigotted adherent to the Romish pontiff, during a great part of this century, beheld the sceptre swayed by a woman, who, though compelled to support her tottering authority, by Protestant alliances, ceased not her servile subjection to ecclesiastical superstitions. She was a rigid Catholic, and a devotee : but the spread of contagious infidel philosophy penetrated her court, and seized upon her successor. Unable, during her life-time, to take any steps, as she was too jealous of her authority to permit interposition, Joseph, her son, meditated designs to be executed the moment of her decease. Emulous of the fame of the great Frederic, the rival and plunderer of his house, he planned conquests over his Ottoman neighbours, and the spoil of the useless convents. His violent reforms convulsed his distant provinces. Having destroyed the barrier towns, and suppressed many of the religious houses, he ruined his own defences whilst he alienated the affections of his bigotted subjects. The spirit of revolt followed. Disappointment broke his spirits ; his health suffered in his Turkish campaigns, and he fell the martyr to his own ambitious projects : leaving the

Netherlands in a state of convulsion, preparative to all the miseries to which they have since been exposed.

Yet Rome severely suffered. The suppliant Pope visited the infidel Emperor, in hopes to obtain by entreaty, what he could no longer command by anathemas. He came too late: the day of his influence was passed with the mother. The son was a Papist of a different religion; and chose to pursue his own purposes, very unconcerned about the interests of the Church; so the old man returned as he came. I am not sure whether he left his benediction or his malediction behind him. To Joseph they would be exactly of the same import. But these things loosened the foundations of papal authority: despised, and without influence, the Pope silently submitted, and Austria paid him only such respect as suited her own interest or inclination. Thus every where the bands of allegiance were broken; and if true religion found no protection, the pontiff sunk into contempt, though popery remained.

POLAND.

This great kingdom once subsisted, subject to the papal dominion. It hath ceased to be numbered

bered among the nations. Poland, long the prey to ambitious competitors for an elective sovereignty, hath fallen into the claws of three eagles, that have divided the spoil between them. For this sovereignty, Augustus of Saxony, basely bartered his religion, and with the throne of Poland annexed to his hereditary dominions, hoped to transmute them together to his family. The popery remains—the throne is lost. Are they ashamed to return again to the Protestant pale, since their heads have ceased to wear a crown?

In the treaty of Oliva, guaranteed by the adjoining powers, the Poles admitted the toleration of dissidents of all denominations. The most numerous body of these was of the Greek Church, though there were many of other communions, Lutherans, and reformed. Even the Jews in no small number found protection in Poland: but the dominant religion remained popish, always insolent, and often oppressive. Intestine divisions, bred by ambition, rent the land. A patriot king, labouring to enlarge the bounds of liberty, was unable to controul the spirit of polish licentiousness. The intrigues of traitors to their country first ravaged the provinces, and then called in aid from those who only meant to carve for themselves. The inability to resist these intruding

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neighbours

neighbours became evident, from the first partition of the country. The remainder rested not long an independent sovereignty. The three mighty monarchs of Russia, Austria, and Prussia, agreed to divide the whole between them *for the good of the people*, dethroned the worthy Poniatowski, and parcelled out his dominions according to their several conveniencies and contiguity. An act the most unprincipled, the most atrocious, and such as never was committed by the most infamous robber which the gallows ever bore : but they were emperors and kings, and to suspect their justice, would be treason against their majesty. Religion could be no object of theirs ; and so, eventually, the cause of God and truth was benefited by their ambition. Popery no longer possessed the power, or revenues, which could make it formidable. Each sovereign took what he liked, and only left such a provision for religious worship as his own liberality allowed. Toleration was a necessary consequence. A Protestant and a Greek must prevent their subjects from the oppressions of popery ; and a Catholic monarch himself was compelled, politically to afford the same indulgence, that he might not lose the Protestants or Greeks, who could so easily have taken refuge with their neighbours and countrymen. Thus the earth helped the woman. No more money went to Rome—no more dominion could

could she exercise. They who had seized the lands, chose themselves to exercise the supremacy. Thus Poland became lost to Rome as a kingdom of its dependence ; and the subjects, barring the national injustice committed, became certainly capable of enjoying more happiness and religious liberty than ever before. I am considering the real Church of God as the desirable object, and as such, hope that much has been gained by the subjugation of Poland : and, that in the great system of true religion, this event may be reckoned among those which are auspicious ; as casting down the barriers of papal power and persecution, and opening a freer course for the word of God, where it may run and be glorified.

GERMANY.

THE princes and prelates of the popish communion, true to their principles, during a great part of this century, continued to oppress and harass their protestant subjects, and to compel numerous emigrations. Such were the poor *Palatins*, whom our hospitable land received ; and the *Saltzburghers*, who found an asylum in Holland, and Prussia, and other countries around them. Will men, will those professing the name of Christians, for ever bite and

devour one another? Shall bigotry, blind to its own interest, glut its malice by murdering its best subjects? But remonstrance is vain, where popery, only intent on furious conversions, will hear no reply, but turn or burn. Yet, in the progress of years, a gentler spirit hath entered, the increase of knowledge, and the philosophic influence diffused, have rendered men more tolerant, if not more religious: they are become wiser, if not better; and for some time have ceased so bitterly to goad those whom it ought to have been their first care to cherish. Matters are, indeed, just now wonderfully embroiled; in the present sinking state of the Church of Rome, it is more than probable, that Germany will see some of its Catholic episcopats exchanged for temporal principalities; and not impossible but that the matters of religion may be put out of the question; and the bishoprics own subjection to protestant princes: and if this alteration of governors introduce a more general toleration, and the banishment of persecution for conscience sake, that is all which true religion seeks or wishes, and the Church of Christ will be so far advantaged.

On the whole, from this review of the Romish Church, and the particular members of which it is composed, I think it evidently appears, that the
cause

cause of God and truth has wonderfully advanced in the general scale of the nations, owning subjection to, or rather in union with, Rome. Her power is weakened, her riches dissipated, her subjects diminished, and her fall, I hope, approaching. When this 'desireable event shall be consummated, He only knows, who sitteth on the throne, rides in the whirlwind, and directs the storm.

CHAP. IV.

ON THE GREEK AND EASTERN CHURCHES.

THE very little communication which subsists between Europe and the greater part of the Ottoman Empire, affords few materials for the history of the Greek Church; which, sunk into servitude and oppression under the Ottoman yoke, and covered with ignorance, hardly lifts its head to observation. Yet, notwithstanding its inferiority, this body refuses to coalesce with Rome, and obstinately repulses all efforts of subjugation: nor has that all-grasping see been more successful with the Nestorians and Monophysites, who steadily maintain their independence, both of Rome and of Constantinople. In the humiliating circumstances of these Christians, little efforts can be hoped, such as distinguished them formerly in the extension of the Christian pale. Yet it must be noted, that the number of Christians collectively under the Ottoman government is still immense; and though squeezed and drained by the Turkish bashaws, as indeed are all the other subjects, yet they are allowed the uninterrupted enjoyment of their religion and churches. And if you would judge by the proverb,

proverb, "as merry as a Greek," which is said to be their natural disposition to this day, they contrive to bear their burdens without losing their vivacity. During the late commotions and furious attack of the Russians on the Turkish empire, they found cordial assistance from the Greeks in the Morea, who would have rejoiced to have seen their religion triumphant. And the same was said of the Cophts in Egypt, that they wished to have welcomed them there; and had the famous Ali Bey been supported in his rebellion, the consequences to the Ottoman empire might have been more fatal: as it was, after many a disastrous conflict, and parting with vast provinces contiguous to Russia, as the price of peace, Greece and the Isles of the Archipelago, where the Russian fleet rode triumphant, were abandoned; the poor Greeks returned to the house of their prison, and their dream of halcyon days vanished. From all that can be collected of those whom war or curiosity have led to visit these regions, the state of religion among them is miserably low; reduced to superstitious forms and observances; and the papas or priests little better informed than the people.

In Egypt the same ignorance prevails, and the same depression: yet they have still churches and monasteries preserved inviolate. Their poverty probably is their best protection.

All

All attempts to carry the gospel into Abyssinia have failed, as we have mentioned; and the last embassy planned at Rome proved as ineffectual as all the former. Even the Moravian brethren, those indefatigable servants of the heathen, were unable to effect that design; and after abortive efforts, were compelled to return to Grand Cairo: from whence, by leave of the patriarch, they visited the Cophts at Behrussa, and formed a small society, that was very hopeful: but the intestine divisions and conflicts in the year 1783, drove them from the country, and compelled their return to Europe.

One entertaining and adventurous traveller of our own, alone has penetrated the country, and returned to tell the story, as marvellous in many instances, as bearing authentic marks of truth. The motley Christianity still practised among the Abyssinians, will hardly be admitted to deserve that appellation. As to any thing which has the semblance of *spiritual religion*, it seems unknown. Savage in manners, cruel, involved in perpetual contests, they scarcely maintain any profession worth the name of godliness, though abundant in superstition: and their jealousy of strangers is so great, and the danger of visiting them so imminent, that few will be ever tempted to tread in Bruce's steps. His medical skill procured him favour; and he claims to have accomplished the object of his journey,

journey, the discovery of the fountain head of the Nile. Shall an object like that, however, engage such perseverance and zeal; and shall not the greater objects of the everlasting gospel awaken some adventurous spirits once more to tempt the dangers of the desert; and seek to revive the remembrance of him, who was early known, and obeyed even in Abyssinia? Surely yet there is hope.

In number of churches, Bruce says, no country can equal them. Every great man cancels his crimes by building one in his life time, or by leaving a sum for that purpose at his death: and every field of battle has an erection by the conqueror to celebrate his victory. The number of ecclesiastics is considerable, as may be supposed, and there are many monasteries, but the buildings are far from magnificent. The churches are thatched, and round, and the summit a cone. They are supported on wooden pillars, with the roof projecting to form a covered walk. They are full of wretched pictures, but no image, nor any thing embossed is permitted within: circumcision and many other Jewish rites are in use among the Abyssinians. The sacrament is administered in both kinds; and the gospels read through once a year in the service. The superior is called Abuna; but their ignorance, bigotry, and superstition are equal to any part of the

the Greek Church, and probably greater. The Romish missionaries have been so rudely treated, and the difficulty of penetrating the country is so great, that they will hardly attempt it again.

THE RUSSIAN CHURCH

Exhibits an immense body, and the efforts which have been made to extend her bounds through Siberia to the sea of Okotsk and Oonalaska; and to the opposite coasts of America, have carried the Greek ceremonies to these vastly distant regions, as well as to the Tartars southward, and to the Samoïedes in the north. But this hath been done by the ambition of a Catherine, to extend her dominion, rather than with any missionary zeal to spread the knowledge of Christianity. As yet the state of that country, however increasing in acquisitions of knowledge and civilization, affords no remarkable specimens, of which at least I am informed, of eminent religion. Their worship and ceremonies are full of superstition, and the mere performance of their ritual is all their devotion. The noted intemperance of priests and people speaks a very low state of religious practice. They are hardly yet emerging from barbarism, at a distance from the capitals; and not a little of their ancient paganism mingles with their Christianity.

The

The *Roskolniki* formerly mentioned, or as they now call themselves the *Staroveritzi*, or believers according to the old faith, are a numerous body, especially in Siberia, among the Don Cossacks, and in many of the southern parts of Asia. With them Pugatscheff, who gave such an alarm to Catharine II. took refuge : and their past sufferings from the dominant church, and rooted aversion to the established hierarchy and ceremonies, led them to be his most zealous partisans. They have bishops and priests among them, who baptise and minister the communion, but as they have suffered so much, and are still persecuted, they are obliged as much as possible to conceal themselves. Of their discipline and principles, I have found no explicit account, though I should augur well of them, if the relation before me is to be depended upon, that the hordes of Cossacks are extremely bigotted to *pure orthodoxy*. I confess I have some suspicions, this may mean a very different idea from that affixed to it in the History of the Church we have been describing. However, the courage of one of their priests named Toma deserves observation. He went to Moscow, and boldly preached against the invocation of saints. Being threatened by the clergy, his zeal fired him to take an ax, and entering a church, to hew in pieces the images of St. Alexius and the Virgin. He was seized and condemned, first to have his right hand consumed in the fire, and

and afterwards to be burnt alive. A sentence which he suffered with the most sedate fortitude, continuing in the flames to testify against the abuses of the dominant church.

In the Greek communion, the same bigotted hatred of all who differ from them appears as in the Romish, and the priests would gladly persecute, if the liberality and good sense of the different successive monarchs, and particularly of the last infamous and infidel, though wise and politic woman, had not made it a maxim of government to tolerate all religions; and to invite into their vast, but thinly peopled dominions, persons of all denominations.

This hath eventually opened a door for the entrance of evangelical truth. Several settlements of German Protestants have been established on the Wolga. A Church of Moravian brethren hath been formed at Sarepta, near Astrachan, with a view to a mission among the Calmucks. Finding their attempts ineffectual, they have directed their attention to their German brethren, who were not very far distant from them, with happier auspices. By their means several evangelical Lutheran ministers have been settled among the colonists and societies formed of real Christians, adorning the doctrine of God our Saviour, by their exemplary conversation.

A more

A more successful effort hath also been made by these zealous brethren in Livonia, and the adjacent islands in the Baltic under the Russian government. Societies have there been established, in fellowship with the Moravians, and attended by them, though not separated from the Lutheran communion, but remaining under their own pastors; and these are said to amount to twenty thousand persons.

I hope more at large to detail in its place the labours and success of these faithful servants of our Saviour throughout the world. Though not joined with them in church order, and differing in some sentiments of religious truth, I feel myself bound from near forty years acquaintance with many of the brethren, to speak of those whom I have known, as men full of faith and of the Holy Ghost, and truly devoted to the work and service of our crucified Lord. I am perfectly convinced of the unfaithful reports of a Rimiſius, excluded from their society for immorality; as of a Warburton, a Lavington, and the translator of Mosheim, who have adopted the calumnies of so prejudiced an accuser.*

* I am informed that the impure and malignant note inserted by the translator of Mosheim, against *the brethren*, in his ecclesiastical history, he would from conviction of its injustice have expunged: but the copy being shown to the

With peculiarities, perhaps some of them exceptionable, yet admitting no such impure ideas as these men have imputed to them, the more the principles of the brethren are truly known, and the more intimately their lives are scrutinized, the more will they be acknowledged among the few faithful who follow the Lamb of God in the regeneration.

The Russian Church has led me into this digression; within whose precincts I can find no object, on which I am able to dwell with such complacency as on the labours of the Moravian brethren. They seem to afford the only pleasing specimens of that spiritual Christianity which is the subject of these enquiries. From the Greek Church also *the brethren* derive their origin; though having revived from the lowest state of decay in the bosom of the Lutherans, and most corresponding in religious opinions, with the confession of Augsburg, with them they will most properly be classed, and come under consideration in the next chapter.

author of *The divine legation*, the bishop engaged him to let it stand, and there it remains, a monument of the bitterness, bigotry, and falsehood of these accusers of the brethren.

CHAP. V.

THE LUTHERAN CHURCH.

AN. 1648. **T**HE treaty of Westphalia had placed the Lutheran cause on so solid a basis, as could not easily be shaken. Peace and security produced a too common effect, declension. Their Church continued in the profession of the same doctrines and established formularies; it used the same ceremonies, and nominally supported the same discipline; but awful departures from both, marked how much under the same name the reality of religion may be changed, without its being generally perceived. Offenders against morals were pretty nearly overlooked, and all the superior ranks in life raised above submission to any ecclesiastical censure. Nor were the ministers themselves very ready to give the faithful rebuke, much less to denounce the rebellious. Those who defied their pastors, and could defend themselves by wealth, influence and interest, had nothing to apprehend; and as Mosheim remarked, all ecclesiastical restraint of offenders lost its power, and they triumphed in impunity. The doctrine also professed and subscribed as from the beginning, underwent a very considerable change in the minds of the pro-

feffors; among whom the progress of philosophy had been great; and who adopted the more fashionable, and miscalled *rational divinity*. The *doctrines of free grace, of justification by faith alone, and predestination*, required too much implicit credit, and too little mathematical demonstration, and metaphysical reasoning to suit the wise men of that day. The difference between Luther on the Galatians, and the sermons and expositions of modern Lutherans, pretty nearly resembled those of our own divines, compared with the thirty-nine articles, and the assembly's catechism.

The *Pietists* at Halle, with professor Francke at their head, continued to maintain much of the life of true religion among them, and some educated there, spread the favour of divine grace through different parts of Germany. They encountered much opposition from their bigotted, pharisaical or philosophical brethren, and were exposed to much obloquy for their rigid maxims, and resolute rejection of all unhallowed conformity to the manners and amusements of a wicked world. But as the century advanced the fervor of pietism abated, and iniquity abounding, the love of many waxed cold. The general body of the Lutheran Church sunk into a Laodicean state, and all their zeal was expended on maintaining the forms and formula of Lutheranism instead of the spirit of Christianity.

Many

Many ranked high as profound scholars, and indefatigable students, and were more distinguished by scientific attainments, than for vigorous efforts to preach and teach Jesus Christ. The infidel philosophy had too generally diffused its fatal miasmata, and infected the mass of literati; the nobles, who looked down on the vulgar herd; the professors of law and physic; and the army, who prided themselves on their rejection of educational prejudices, and thought it a proof of superior attainment, to be wise above what was written.

This spreading contagion received especial activity under the patronage of the famous, or infamous Frederic, *the great*, in infidelity. Other sovereigns were proud to resemble him; the men of the most atheistical cast became the admired oracles of the age. From this spawn crawled forth the new sects of Wismouth and Kant, with their illuminés, avowing their object to exterminate the Christian name and worship; and terrifying mankind with the monsters bred from this hebridous race of Philosophers and Theosophists,

Robinson and Baruel have followed them into their lurking holes, and unveiled some of their mysteries and anarchical designs to cover the earth with revolutions and bloodshed; not that I think

so much of the mischief done is to be imputed to them, as these suppose. Allowing them all possible malignity, their power could not reach to the extent these authors have suggested; nor were many of the persons on whom Baruel pours out his vials of wrath deserving his censures. Too partial to his jesuit friends, he would avenge their quarrel; and by endeavouring to prove too much, weakens the force of his own arguments. Montesquieu assuredly ranks on a very different line from Rousseau; and Necker and Turgot deserve not to be reckoned among the pests of mankind—but popery is popery still, under all its humiliations.

Yet the Lord had not forsaken the earth, nor left his truth without witnesses. Some preserved the purity of the faith amidst the too general apostasy. In different parts of Germany, Sweden, and Denmark, were found pastors after the great Shepherd's mind, who fed the flock of Christ with the sincere milk of the word. And though, as the century advanced, the light of truth grew more obscure, and the cause of Christ seemed much to decay, of late, symptoms of happy revival have appeared in various parts, and the daring front of barefaced infidelity has roused the dormant zeal of many to lift up the standard of the cross against the floods of impiety.

Among

Among those peculiarly distinguished for their Christian zeal, one choice body of confessors of the evangelical doctrines has arisen in the bosom of the Lutheran Church; and from small beginnings growing into eminence of excellence, claims a particular mention. No name of professing Protestants in our day has displayed more fervent zeal for the Lamb of God, and the characteristic principles of Christianity, as connected with his blood-shedding for us, than THE MORAVIAN BRETHREN. Under a long series of persecution and oppression from the bigotry of popery, they had been reduced to the lowest ebb of misery, and the few scattered remnants of that name seemed fast approaching to utter extinction, when, from the dust of death, the Moravian Church sprang, as the fabled phoenix from her ashes, and acquiring fresh splendor from the flames, went forth to call back their Lutheran brethren to the Augsburg Confession; to the essential doctrines of revelation, and to a life of greater purity than was generally in vogue. They met, as will be the case with all who rise up to witness against a wicked world that its deeds are darkness, many an abuser; and if the charges laid against them were to be implicitly received, they would become objects of horror and aversion, instead of living witnesses for the Christian doctrine. Happily they are now better known, and their enemies are found liars. Mistakes were magnified into

crimes, and expressions ill understood, received an interpretation the very reverse of what the brethren intended; nor is it needful to vindicate peculiarities in their discipline, which have given the handle of abuse and ridicule to their maligners. It is sufficient to observe, that in the great fundamentals of Christianity, they have displayed a zeal to promote the doctrine of salvation by Jesus Christ, which hath produced the happiest effects, not only in Europe, but throughout the world. In their lives and conversations, those who have known them best, without having formed any union with them as a Church, will acknowledge that they are not only blameless and harmless, but eminently exemplary. Let us give therefore honour where honour is due, and never suffer prejudice to misrepresent any denomination of our truly Christian brethren, because they gather not with us.

The state of the Moravian Church in the present century, forms a prominent feature in the happy revival of evangelical religion; and justly claims a niche in that temple of the living God, which is the object of our present survey.

AN. 1722. Dispersed, distressed, reduced to the lowest ebb, overwhelmed by the persecutions of popery in Bohemia, Moravia, and Silesia, under the bigot Austrians, the Church of the Brethren, in
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the beginning of the century had nearly disappeared, and their light seemed ready to be put out in Israel : but few men were left, and they of little estimation in this world ; and no where could they find rest or establishment. In this extremity, three or four poor families, under the spiritual superintendence of that venerable man of God, CHRISTIAN DAVID, migrated from Moravia into upper Lusatia, in search of some sequestered corner of the earth, where hid from popish persecution, they might worship God our Saviour in peace and purity. At the village of Berthelsdorff, belonging to the since well-known COUNT ZINZENDORFF, they met from his steward, Heitz, an hospitable reception. The Count himself was at the court of Dresden ; but, on being informed of the arrival of the emigrants, he gave orders to encourage them ; they were assisted to build cottages for their families, and some uncultivated lands were allotted to them, which their industry soon rendered productive.

The Count himself, with his relation BARON WATTEVILLE, had been educated at the university of Halle ; and very early imbibed a happy tincture of the Pietism long retained in that seminary. The manners of the refugees were so congenial with his own, as to engage his fostering affection : this drew others of the same fraternity to join their brethren ; and a new village arose, called Hernhuth,
the

the cradle of the reviving Church of the Moravians, whose increase hath been since so blessed, and for which the heathen especially shall praise Him, who can produce the greatest effects by instruments the most apparently feeble and inadequate.

Under the patronage of Count Zinzendorff, and his worthy pastor, Rothe, the infant colony continued to prosper, and spread its branches through Germany, Denmark, Holland, England, and America. The Count himself, a zealous Lutheran, at first desired they would unite with the established Church at Berthelsdorff: but the brethren preferred adherence to their ancient regimen. Finding himself unable to prevail with them, to recede from their own form of ecclesiastical government, he after much deliberation agreed, that they should observe the Moravian ritual: and though he himself continued in communion with the Lutheran Church to his dying day, he consented, with Baron Watteville, to be appointed to the presidency of their affairs, spiritual and temporal, in conjunction with the elders of the congregation, as their council and associates.

The following sketch of the nature of the church order among the brethren, is all my limits can admit.

SUPREME

SUPREME in all *the unity of the brethren*, is the GENERAL SYNOD : consisting of deputies from all the congregations, with the bishops, and elders, the inspectors of churches, and certain laymen.

By this synod, the ELDERS' CONFERENCE is chosen, for the direction of all matters, during the intervals of the session of the synod : To this all are subject—bishops, elders, labourers, and every individual in close church union with the brethren.

The bishops are chosen by lot, out of a number proposed by the conference for the office. They claim no superiority, nor exercise any jurisdiction, but as empowered and directed by the *elders' conference*. They have no fixed diocese or district, but remove from place to place, as stationed or sent by the *conference*.

The peculiar office of bishops is to ordain bishops, elders, and labourers at home, and among the heathen ; such as being approved by the elders' conference as candidates, are by the lot selected. These also preach, visit the congregations, regulate their affairs, and encourage the labourers, and all the holy brethren.

Deacons

Deacons and deaconesses visit, attend, and care for the sick and poor of each congregation of the different sexes.

They have *œconomies*, or *choir houses*, where they live together in community. The single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses, every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintenance. They live thus at a less expence and more comfortably, than they could have done separately; besides the singular advantages of mutual communion, and daily worship.

The children of each sex are educated with peculiar care, by brethren and sisters appointed for that service: their object is to preserve them from the corruption that is in the world, and to prevent as much as possible the knowledge of evil from ever reaching their eyes or ears. Trained up under discipline, from their tenderest years, their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*.

In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and I believe never hesitate when that hath decided the place of their destination.

In *marriage*, they may only form a connection with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express license from the elders' conference, is permitted to marry a person of approved piety, in another communion, yet still to join in their church ordinances as before.

A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the Church, than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment: and however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the brethren.

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This frequent appeal to the lot, seems the peculiar characteristic of the Moravian Church, and has furnished their adversaries with the objection, as if they supposed themselves, and meant to impress the idea upon others, of being under the immediate direction of God in all matters thus determined. I confess, I can see no Scripture order or warrant to countenance such appeal, nor any such practice adopted in the Apostles' days, or in the primitive Church. The single instance, Acts i. 26. when the sacred college was to be filled up by one of the two persons chosen by the Church for the office of apostle, is no precedent, nor sanctions any similar appeal to the lot.

But whilst I advert to the peculiarities of their discipline, I wish ever to keep in view, and hold up to the attention of all other churches, the characteristic Moravian excellence of missionary zeal.

I have before me the pleasing accounts lately published of the happy success of their labours in twenty-six different missions, besides a variety of attempts made in other places, and by providential hindrances defeated.

The Danish islands of St. Thomas, St. Jan, and St. Croix, have, by their ministry, received the light of the gospel, and that especially among the most
pitiable

pitiable and oppressed of human beings, the negro slaves—to them their labours have been singularly blessed.

In as abundant a manner also have their efforts been crowned with success in our English islands, Jamaica, Antigua, Nevis, Barbadoes, and St. Kitt's, where many thousands of our sable-coloured brethren have been called by their preaching and conversation to the knowledge and love of our Lord Jesus Christ, and worship God in spirit and in truth.

The Greenland and Labradore congregations, afford objects of wonder, delight, and thankfulness. Even in these inhospitable climes, and amidst those savage manners, the power of changing grace becomes more eminently displayed—How precious is the name of Jesus from the lips of an Esquimaux?

The Arrowack Indians, and the negroes at Surinam and Berbice, have been collected into bodies of faithful people by the brethren's patience and perseverance.

Canada, and the United States of North America, furnish happy evidences of the powerful word of a crucified Jesus, among the wild and yellow wanderers

wanderers in the forests, and boundless plains of that vast continent:

Even those esteemed the last of human beings, in brutishness and ignorance, the Hottentots, have felt the divine efficacy of the blood of the Lamb that was slain, and owned the crucified man on Calvary, for their God and Saviour; have been formed into Christian societies, and upwards of seven hundred are said to be now worshipping him with their faithful pastors, at Bavians Cloof, near the Cape of Good Hope, and live under their tuition, and in their happy communion, believing to the saving of their souls.

In all these various regions, no less than an hundred and forty missionaries are now employed, besides the host who have counted not their lives dear unto themselves, and died in the arduous service. These in general support themselves, and the work, by the assiduous labour of their own hands, in their several arts and occupations; and, like the apostle Paul, toil night and day, that they may require nothing from the heathen, and have to give to him that needeth.

By the persevering zeal of these men of God, upwards of TWENTY-THREE THOUSAND of the most destitute of mankind, in different regions of the

the earth, are recovered from the power of Satan unto God, and now walk with him as dear children, adorning the doctrine of Jesus, by a conversation such as becometh godliness; and thousands departed in the faith, rest in his bosom.

I might mention their efforts to illumine the distant East, the Coast of Coromandel, and the Nicobar Islands, with the light of the sun of righteousness; their attempts to penetrate into Abyssinia, to carry the gospel to Persia and Egypt, and to ascend the mountains of Caucasus; for to all these regions, and many others, 'hath love for immortal souls, and zeal for the Redeemer's glory, carried these indefatigable missionaries, and often have they earned the meed of highest approbation, where their labours have been least successful. Let their enemies hear and be confounded—these are epistles of commendation written by the spirit of the living God. Many, swayed by prejudice, presume to condemn, what they have neither examined with candor, nor truly understood; let them produce any similar effects by their instrumentality, and then they may be entitled to attention. Till then, let shame stop the mouth of calumny, and such transcendent excellence claim the tribute of admiration, and be held in deserved honour.

How so small a body as the Moravian Church is equal to such exertions, and capable of providing so many missionaries, and furnishing an expence so necessarily great, is surprising. The whole number of their members in Europe does not, if I am rightly informed, exceed twelve thousand brethren; of which, about three thousand are in Great Britain and Ireland; and these not in general the most opulent, or high in any mercantile line. But their liberality aboundeth, and it is no less pleasing to remark the support which their missions receive from the cordial affection of Christian brethren in all denominations. The good providence of God continues to raise up for them new helpers, and to furnish annual supplies for the support of so noble an undertaking. Indeed, in such a cause, the mean shibboleth of party should be mentioned no more, and every real Christian delight to help forward this great labour of love.

Their example also should provoke the jealousy of every Christian Church. They have demonstrated the practicability of establishing the everlasting gospel in regions the most dreary and inhospitable, and among nations the most rude and ferocious. And shall we not kindle into emulation? catch from them some spark of zeal, and awake to like vigorous exertions? A thousand
openings

openings court our entrance into lands vast, fertile, populous, genial, easy of access, where the inhabitants are mild, friendly, tractable, presenting every hopeful prospect of success, ready to welcome our labours of love ; regarding us as beings of a superior order, and gently upbraiding us for our neglect of them. In how many places are the difficulties apparently less, and the advantages unspeakably greater than in those fields, which our Moravian brethren have attempted to cultivate, and with such encouraging success ? Have we less zeal, less wisdom, less patience, less perseverance than they ? Let shame stimulate, if a sense of duty and love to the souls of men does not constrain us. Let us hear at last the dying groans of the distant heathen, crying, Come over and help us.

This revival of religion among the Moravians, hath not failed also to produce as happy effects at home as among the heathen. Many of their Lutheran and Reformed Brethren have greatly profited by their fraternal intercourse, without connecting themselves in their church order. A spirit of more animated Christianity has been revived, in Germany and its vicinity. They have formed a large association of ministers from the frozen hills of Norway, to the Carpathian mountains, who assemble annually at Hernhutt, in Lusatia ; and those who cannot attend, communicate with their

brethren by their correspondence. These all endeavour to strengthen each others hands in the work of the Lord, without distinction of Lutheran or Calvinist; to provoke one another to love, and greater devotedness to God our Saviour. They are growing into a host, and though not many in any one country, yet, when collected, form a glorious body of confessors, whose light cannot but shine before men, and whose zealous labours in their several parishes tend to revive true Christianity.

It is one of the happiest features of the present day, and among the tokens for good to the Lutheran Church, that there is still in the midst of it the unextinguished flame of real love to him who died for us and rose again. I doubt not, but these men of God meet with many a rebuff, and harsh censure from their more lukewarm brethren; but the religion of Jesus requires the stamp of peculiarity; and whoever does not take up his cross and follow him, will have no characteristic mark of discipleship.

Some other missionary efforts within the Lutheran pale, deserve mention. To the honour of the Danish government be it recorded, that they started among the first, and have been successful in this glorious career. Their ministers visited Greenland

land with the gospel; and their mission to the coast of Malabar commenced early in AN. 1705. this century. It hath been pursued with unwearied zeal, and God hath crowned the labours with singular tokens of his approbation. The English *Society for propagating the Gospel*, have greatly helped these missionary efforts of Danes and Germans. And oh that my own countrymen, with more devotedness offered themselves to the work! the harvest is truly plenteous; but the labourers are few. May the great Master thrust forth more labourers into the harvest!

The nations who maintain the Lutheran faith, are the same as from the beginning of the Reformation. Various changes have happened in the several kingdoms, but none in their religious profession. Denmark, Sweden, Norway, Holstein, and all the coasts of the Baltic to the Vistula, chiefly continue within this pale. Saxony, with the other states, who first embraced this doctrine, hath steadfastly persevered in the same confession of faith to this day. Though it is not a little singular, that the two great pillars of Lutheranism originally, have both gone back to the Romish Church. The Elector of Saxony bartered his religion AN. 1698. for the crown of Poland, and the Prince of Hesse, not long ago, for other considerations.

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fiderations. Yet this made no change in the government of their countries, which, though the head was apostate, preserved their faith inviolate. A power, hardly known in the commencement of the century, has spread from Brandenburg his vast acquisitions on every side; and is become in Germany, nominally, the head of the Protestant cause. In point of religion, it would be superfluous to say any thing of Frederic the Great or his successors; nevertheless, the monarch who extends and supports religious toleration on the broadest basis, whether heathen or philosopher, may be owned as the Church's nursing father. The true Church asks no support, but peace and tolerance.

Thus, departed as the body of the Lutheran Church is from the tenets of their great Reformer, and much as the declensions from the living power of religion are to be lamented, a precious seed is still preserved in the midst of her through all the lands of her communion. The word of God is in every hand. The formulary of doctrine and worship is sound, and only those to be blamed who depart from the purity of the one, and the spirituality of the other. A happy æra we hope approaches—a great and evident revival of spiritual religion appears in many places, widely dispersed, and maintaining correspondence with each other,
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to quicken, comfort, and encourage each others hands and hearts in the work of the Lord. We rejoice in the prospect, and knowing that Christ is not divided, share their blessings as our own. We wish to be provoked to jealousy by their example, and to see the Lutheran Church a praise in the earth.

CHAP. VI.

ON THE REFORMED CHURCH.

IF we estimate the extent of the Reformed Church by the vastness of empire, and commercial settlements possessed by those who make profession of that faith, we shall see her spreading forth her arms to both the Indies, and embracing the habitable globe. Before the late unhappy contest with America, peopled chiefly by emigrants from England, Christianity had spread its light and power, not merely through the provinces which border the Atlantic, but had penetrated deep into the interior recesses of that immense region; and some noble efforts had been made to communicate to the wandering Indians the knowledge of salvation. The vast island of Newfoundland was colonised for the sake of the fishery; and the gospel has been since planted there, with some happy and increasing effect. Even the savage coast of Labrador, through the zeal of the Moravians, has received the light of the truth; and in the highest northern latitudes, England has established forts and factories, though I have never yet heard of any missionary labours at Hudson's Bay or its dependencies.

dependencies. Canada has added a new field. Though popery is still the dominant religion, the government is protestant, and an open door set for the gospel there to enter. Of the state of religion in all this vast northern Continent, I shall speak hereafter, observing only, that amidst many declensions and revivals, much of the power of godliness yet remains; and some vigorous efforts have been made of late, through the zeal of different bodies, to rouse up a deeper sense of divine things in the minds of that vast nation, not yet well consolidated, though it is hoped, daily settling on a firmer basis. With toleration of all denominations, *the reformed religion* is that generally professed in North America, whether by Episcopalians, Presbyterians, or Independents, and many others, of the various sects, which every where people that immense republic.

In the East, the extensive settlements and conquests of English and Dutch, have greatly reduced the Portuguese and popery; many vestiges of which remain in the Carnatic, and on the coast of Malabar. Yet it must be lamented, that so little efforts have been made by either of these powers, proportionate to their ability, and the greatness of their empire, to spread the knowledge of salvation through the countries of their obedience. What might not Holland have done from Batavia, and
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her immense extent of insular dominion ? What from Ceylon ? What from the Cape of Good Hope ? What from innumerable other parts where Batavian arms have triumphed, and their conquests spread ? Every where, indeed, in their capital cities and settlements, they have established their religion, and sent ministers to officiate ; but I have not yet heard of any attempts to evangelize the natives, nor of a single missionary among an hundred thousand Chinese settled at Batavia. Commerce and gain seem to have engrossed their attention. Indeed, I am sorry to record, that they have rather frowned on missions, and instead of forwarding the labours of the good Moravians, both at the Cape and in America, have obstructed the work, and eyed with jealousy and aversion, the noble and disinterested labourers, who, for the sake of the poor heathen have been willing to spend and be spent. They, as many others, are afraid, lest the knowledge of the liberty with which Christ hath made us free, should loosen the yoke of tyranny and oppression, under which in general through the East the natives are held ; at least this is generally made the pretext for opposition. Though nothing can be clearer, than that natives of our own religion, and attached to us by these most powerful bonds, must prove our best friends and auxiliaries : but bigotry is as blind, as commerce is jealous and rapacious.

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The English extent of foreign empire is still more vast, and of late increasing to a magnitude rather terrifying. Bengal alone, with the settlements in the Carnatic, is said to comprise thirty millions of inhabitants; and in every province, town and pargannah, our power is absolute; and none to hinder any efforts of missionary labour. But throughout this empire, not only no vigorous efforts to make the gospel known have ever been attempted by the India Company, in whom the sovereignty is vested; but contrarywise, the attempts of others have in great measure been frowned upon, and every application of those whose zeal prompted them to the service, been rejected; though they merely requested permission to go, and only asked the common protection of government to all peaceable subjects.

It is well known that in Bengal, and all the vast provinces to the north; in every thing which regards Christianity, the natives have been hitherto utterly neglected. Even the very few clergymen who have visited the capitals of our settlements in India, have been generally too infected with the epidemic rage of the country, to amass wealth, in order to return with it to Europe, an object utterly inconsistent with every thing divine, holy, and heavenly.

Two or three zealous Baptist ministers, affected with the deplorable state of the poor Hindoos, have lately passed unnoticed into the interior of the country, with a view of communicating to them the gospel of Christ. They are employed in an indigo manufactory; and improve the Lord's-day and their intervals of leisure, in conversing and discoursing with the natives, Mahometans, Bramins and others, on the subject of Christianity: a considerable attention is paid to their ministry, and though no open converts have submitted to baptism, they report commencements sufficiently auspicious, to encourage perseverance and hope of happy success; but what especially must render their labours highly respectable in the sight of Christians of all denominations, is their indefatigable industry, with the help of some Bramins and Pundits, to translate the Bible into the Bengalese tongue; and which is now about to be published in Bengal, and to be diffeminated among the natives. God speed the glorious attempt! His word can never be read in vain.

In the *Carnatic* some light of the glorious gospel of Christ, hath been long diffused by the zealous efforts of the Danish missionaries from Tranquebar; and a few faithful foreign Lutheran ministers, continue to labour with some success in the vicinity of Madras, and in the Tanjore country, supported chiefly

chiefly by the Society for Propagating the Gospel in England. At the head of these is that aged and venerable servant of Christ, * Mr. Swartz, near forty years ago, I think, my friend and companion at Oxford; Mr. Gerické, Mr. Janiké, and one or two more, exhausted with labour, advanced in age, and going down to the grave, with little prospect of successors animated by the same spirit. They are incessant in soliciting fresh and more numerous assistants, but few hear their call, or fly to share the toils of missionary service. God seems to have given their preaching such success among the natives, as to render it no longer doubtful, that however strong the barrier, which the Bramanic casts and national manners, and especially the sanctioned immoralities of the Gentoos, may have erected against the gospel of Christ, no obstacle is insurmountable to zeal and perseverance. If God will work, then none can let it. They must indeed be fearfully inexcusable who enter not in themselves, and those who were willing to enter, and devote their lives and substance to the service they hinder. Where a thousand missionaries would find more employment, than their most zealous labours could fulfil, four or five aged Germans now fan the dying embers, and scarcely keep the expiring flame alive.

* This blessed labourer, I hear, has just entered into his rest.

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The good Moravians, as I am informed, after abortive efforts to spread the gospel in the Nicobar Islands, and having no such prospects as encourage their stay in the Carnatic, are removing their labourers to Europe, to be employed in more promising fields of usefulness among the heathen.

In what remains of our western empire, especially the Leeward Islands, the black inhabitants, by which they are chiefly occupied, have lately engaged the attention of some faithful servants of Christ; and been considerably evangelized, not by the countenance of government, or the ministry established in the Church, which is in a state of fearful neglect, but by the voluntary zeal of Moravians, and the Wesleyan Methodists. These have nobly devoted themselves to the service of their poor black enslaved brethren, whom no man cared for; and have succeeded in the call and conversion of many thousands to the faith and love of Jesus Christ. In this honourable service none have more distinguished their philanthropy and fidelity, than the Rev. Dr. Coke, a principal minister among the Methodists.

A new world hath lately been discovered, and explored by British navigators. To one region of which we have already sent our unhappy convicts, and with them the everlasting gospel; for so hath
God

God in his gracious providence ordained, that the first testimony borne in that land of darkness and the shadow of death should be by those faithful witnesses of Jesus Christ, Mr. Johnson, and Mr. Marsden. May their labours kindle a flame never to be extinguished ! and many of their brethren offer themselves on this self-denying service !

A nobler attempt to evangelize the islands in the vast Pacific Ocean, hath recently been made by a society formed by ministers and others of all denominations, who agreeing to merge their several peculiarities in the one sacred name of CHRISTIAN, have united without preference of churches or party, to send forth faithful men to preach and teach Jesus Christ among the heathen, and to know nothing but him crucified. By the liberal contributions of individuals, who have formed the *Missionary Society*, a sum of twelve or thirteen thousand pounds was expended in the purchase of a large vessel of three hundred tons, conveying thirty missionaries, with five sisters, wives to the brethren, and two little children ; furnished with every thing needful for one or more settlements ; and to secure them a favourable reception among the natives. The vessel was navigated by men of God, who had many of them embarked for love of the cause ; and commanded by that able and singularly excellent man, Capt. Wilson, who had devoted his life and labours

labours to the service freely ; renouncing all reward, but that inestimable one, the conducting so glorious an undertaking. Their first object was to visit Otaheite, and the Society Islands, as most frequented and best known, and if an opening appeared, to leave there our married brethren, and the larger part of our younger labourers ; to proceed to Tongataboo, and the Friendly Islands, and deposit a few brethren, to return to the Marquesas, and if there was a prospect of welcome and success, to make a beginning with two or three of our younger brethren : returning by Otaheite and Tongataboo, to see how our missionaries fared, and to ascertain their safety and hospitable reception among the heathen ; proceeding thence to China, for a cargo of tea, in order to cover by the freight some portion of the expence necessarily incurred, by so long and circuitous a navigation.

The eminent success with which this attempt has been attended is before the public at large in the first Missionary Voyage, than which probably there never was another so singularly favourable. After a course of so many thousand miles, the whole body of missionaries was landed in the places of their several destination, at Otaheite, at Tongataboo, and the Marquesas, in perfect health ; and the ship returned by Canton, with a cargo of tea into the port of London, in about one and twenty months,

months, and brought back every seaman in as good health as she had received them. Not an individual was lost in the passage, no disease ever visited the crew, nor was the least want of any comfort felt during the whole of the voyage. The name of Capt. Wilson, under whose conduct and care the service was accomplished, will descend with honour and remembrance to the latest posterity.

Encouraged by so promising a beginning, a second equipment was immediately begun, to strengthen the hands of those already settled, and to enlarge the work in other islands. Thirty-nine brethren and sisters, with seven children, cheerfully entered on the service. But it hath pleased God in his mysterious providence to disappoint our expectations, and to exercise our faith and patience. They were captured by a French privateer, as they were entering the harbour of Rio Janiero, and landed at Monte Video, in the Rio Plata. From the French and Spaniards they received the kindest treatment; and after unavailing efforts to repurchase their vessel and proceed, they were permitted to embark for Rio Janiero, and passing from thence to Lisbon, are, with the exception of three or four detained through indisposition, arrived once more among their friends and brethren in safety.

Whatever the final event may be of these endeavours to evangelize the heathen world, whether the great Head of the Church be pleased to crown our labours with success, or in his all-righteous dispensations to frustrate our hopes, the attempt is Christian, is glorious. It is now demonstrated that a mission to these distant and desirable lands is practicable, is easy, and the means within the power of individuals, if zeal for Christ, and love for the souls of men be not wanting. And surely no unforeseen difficulties with which we may have to struggle, or partial disappointments should discourage us from persevering in so great a design, but rather rouse the missionary brethren to renewed and more vigorous exertions.

Advices also from Port Jackson at first produced more distress than even the capture of the *Duff* itself; till on the arrival of dispatches from the missionaries themselves, it was found that though some of them, alarmed with apprehensions for their wives, after they had lived a whole year without any insult or injury, had taken the opportunity of the departure of the *Nautilus*, which had touched at Otaheite, to remove to Port Jackson, seven brethren and one woman refused to quit their station; and we hope are happily labouring to advance the great object of their mission. Nor are those who have departed without some prospect of being made more useful in the place, whither they have migrated,

grated, than if they had rested where they were placed. God's providential disposals are all wise, and his work will often be more effectually accomplished, by the steps which we regarded as injurious, and tending to the disappointment of the object we had in view. Perfectly sure the mission is of God, and under his peculiar care, we rest in his disposal as ordering all things well; and patiently wait, and quietly hope to see the compleated salvation of our God. It is hoped that soon these faithful and devoted servants of the heathen will be visited and strengthened by men of a like mind, and the seed of eternal life take deeper root, and spread through all the isles of the Pacific Ocean.

These trials of faith abate nothing of our prospects of success, which were never more promising, and more loudly call upon us for active and speedy efforts to repair every loss, and increase our sphere of action. Nothing has happened in the smallest manner to lessen the desirableness of this labour of love, or the facility of its execution. We have given our brethren in the islands our solemn pledge that we will visit them: their claims upon us are stronger than ever, and as the ability of the Society increases in all its resources, no doubt this will be among their first objects.

But they have not confined their views to one region of the heathen world, however great and

promising. They have wished to embrace the habitable globe as far as their means shall be found adequate to their desires. Africa, the seat of servitude, the region of darkness, and the most unexplored of all the continents, has especially attracted the attentions of the Society. Their first efforts were directed through the colony of Sierra Leone, to penetrate into the Fowlah country, and communicate the blessings of the gospel to the interior, through the medium of the surrounding nations. Efforts to this purpose had been made before by the Wesleyan Methodists and the Baptists, and failed rather from the insufficiency of the instruments, than the impracticability of the attempt. Undismayed by these unsuccessful attempts, the London Missionary Society, in conjunction with similar societies at Glasgow and Edinburgh, determined to send out six single brethren, two from each body to make a renewed effort to introduce the gospel there. The climate however has been found so unfavourable that this effort also has been, in consequence of death and indisposition, rendered abortive, and only two of the six missionaries remain labouring with acceptance in the colony, without any prospect of passing into the interior country.

A happier issue we trust will attend our mission to the Cape of Good Hope, and the country of the Caffres

Caffre^s and Boshemmen, which besides the advantage of a more genial climate, has commenced with more auspicious prospects; and for which the Lord seemed to have provided especially suitable instruments in Dr. Vanderkemp and his associates.

Dr. Vanderkemp was a Hollander, a man of talents, and improved understanding, about fifty. He had been bred a physician; had studied a considerable time at Edinburgh, as well as in his native universities; he spoke the English, French and Latin languages; but as is too common with the faculty, he had long embraced the fashionable philosophy, and held the tenets of deism. A singular affliction in his family, occasioned by the sudden death of his wife and child, attended by some very particular impressions of God's spirit, engaged him more deeply and seriously to consider his ways, and review the foundations of his hope, than he had ever yet done. This led him to a careful reperusal of the word of God, and the happy effect was a solid conviction of revealed truth, and real conversion of his heart to God our Saviour.

He resolved from henceforth to devote himself wholly to Christ, and to the service of men's souls, and his heart was particularly led out to desire to communicate the knowledge of salvation, to the poor heathen whom none had cared for. He was

for some time in this state of mind without a determined object, till he read of the rise and progress of the London Missionary Society. He immediately communicated to them the desire of his soul to devote himself to the heathen. After proper enquiries into his character and abilities, his offer was embraced with great delight, and he was invited to England, where the interview issued in the most cordial welcome of his services. His native language fitting him peculiarly for the Cape of Good Hope and its vicinity, that was fixed as the place of his destination.

On his return to Holland, to settle his affairs, in order to embark in the missionary service, he took with him and circulated in Dutch, an address from the London Missionary Society to the faithful in his own country. This immediately produced the happiest effects. A Society during his stay was formed at Rotterdam, on the same plan with our own. A correspondence opened, and our design was not only highly approved, but immediately seconded by the offer of a Dutch minister to accompany Dr. Vanderkemp, whose name was Kicherer; to these two of our own brethren were joined, and they embarked on one of our convict ships, the Hillsborough, to be conveyed to their appointed station.

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The diligence, zeal, and intrepidity of our brethren among the convicts, amidst the ravages of death and the jail fever, and the blessed effects of their labours on the living and the dying are before the public. They prove the power of the gospel on the most obdurate of mankind. We have just received the pleasing intelligence that on a visit to these miserable beings, after our brethren had been some time at the Cape, they found the spirit of prayer and seriousness still encreasing among them; and in the midst of all their misery, they united to cry unto God for mercy. Our missionary brethren at Port Jackson, will be very providentially placed to cultivate every gracious impression which may remain on their minds at their arrival,

The blessing of the Lord on the labours of these missionaries at the Cape hath been as singular. They have appropriated four evenings in a week to the instruction of the slaves, who attended them in great numbers, and respecting whom Dr. Vanderkemp expresses himself in the strongest terms of confidence, that they have been baptised with the Holy Ghost, though the regulations established, it seems, at the Cape, forbid them to be admitted to the Christian rite of baptism, an obstruction which assuredly our humane and Christian government will not fail, on application, to remove.

But the most pleasing trait attending this mission is the earnest application from the most savage of all the tribes, *the Boshemen*, to obtain one of our brethren to teach them the knowledge of the true God. Whilst they were deliberating on the subject, and had determined to decline the service, as likely to interfere with the Caffre mission, for which preparations had been made; three of the Boshemen chiefs themselves came to the Cape, and cleaving to our brethren, would not leave them, till one of them had promised to accompany them to the Boshemen nation, whither he has proceeded, we hope, with a companion from the Cape, or one of our Dutch brethren.

A Missionary Society instituted at the Cape, under the title of the South African Missionary Society, is the first fruits of our brethren's exertions, and of the address sent from the Missionary Society to the inhabitants at the Cape. Their commencement is most auspicious, and the subscription considerable, one lady having given fifteen thousand florins. It manifests that God's spirit is moving on the hearts of men, throughout the whole Christian world, and that the long dormant spirit of zeal begins to be awakened to vigorous exertions, for the Redeemer's glory, and the salvation of the souls of men.

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All the preparations were ready for the journey of the missionaries to the Caffres and the Boshemmen, when the last dispatch was sent : the government most kindly favouring, and the farmers waiting with teams and oxen to convey the brethren to the places of their destination. May this small beginning, through the divine benediction, be followed with great increase ! Never in our time did Africa seem to open a more promising door of entrance to the heathen. The missionary publications on this subject will be read with thankfulness and delight.

We wished to visit our vast possessions in the East, and to carry the light of the gospel to the Mahomedan and Bramanic sects ; but obstacles in our way, before noted, prevented our intentions. One man alone has been employed to gain information of the true state of things on the spot, and to instruct us whether there, or in any of the adjoining nations, such prospects open, as would encourage attempts to evangelize that region of the world. We have heard of his safe arrival.

One solitary labourer also has been dispatched to the little island of Twilingate, near Newfoundland, at the earnest request of the inhabitants, from whom we have received tidings of his welcome and commencement of labours.

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These are the actual efforts which have been made, and still greater are in the intention of the society, for which adequate preparations are making. The Sandwich Islands, the Marquesas, and the Society Islands, were to have received a new body of missionaries without delay. The afflictive circumstances which have happened, may for a while retard the purposes of the society : but they continue vigorously active to repair the breach, and provide both persons and provision for the accomplishment of their original design. The heirs of glory are usually trained up in the school of adversity, and to those who have read the Acts of the Apostles, a series of sufferings and disappointments have been seen to issue in the final success of the gospel ; fully persuaded that it is the Lord's work, we look up and go forward. Duty is ours—events are his.

It is a pleasing trait to remark, how cordial an interest the faithful brethren in all lands have taken in these feeble efforts of missionary labour : and how liberally some societies and individuals have transmitted their gifts to our treasury. Correspondents from Sweden, Berlin, Basil, Zurich, Rotterdam, Franckfort, East Friesland, Lusatia, New York, Connecticut, and other places, have conveyed to us their warmest and most affectionate wishes

wishes for our success; united with us in our stated seasons of prayer; and in several places formed associations to promote the same objects, and to provide the means for running the same race of missionary zeal. May He who hath the residue of the spirit, pour it forth more abundantly upon us all!

Our transatlantic brethren profess to turn their attention particularly to the Indian nations, in the interior of that vast continent; and, indeed, a wide field opens from the Alleghany mountains to the shores of the north western coast, which will require their most vigorous efforts. Could we some day so far proceed as to ascend the Columbia river, and form a mission on its banks, it is not out of hope, that the sound should reach the interior, and spread till the undulations on either side meet, and form one concert of praise. Is any thing impossible with God?

But whatever retardments may make the heart sick with hope deferred, or whatever difficulties obstruct the execution of the present efforts, in this or some succeeding generation, the work shall be done with efficacy: for the heathen are given to the Saviour for his inheritance, and the utmost parts of the earth for his possession. Happy and
honoured

honoured are those, whom he shall deign to employ as instruments in the accomplishment of his glorious designs !

I have collected the chief traits of the latest missionary labours thus summarily together, and highly thankful should I feel, if I shall be able to record the progress of a work so happily begun. No circumstance of the present day bears a more auspicious aspect on the erection and increase of the Church of the living God. Indeed, in this eventful period, it is not a little reviving, amidst all the prevailing desolations and ungodliness around, to see the morning thus spread upon the mountains, and to hope for the rising glories of the sun of righteousness, to renew the face of the earth. The Church of the reformed will, I believe, be the divine and favoured instrument in this service, when God the Spirit shall revive his work in the midst of the years ; and I look especially to my native land for this service, persuaded that we are yet preserved to be the heralds of the everlasting gospel, unto the ends of the earth.

But I return from the other quarters of the globe to Europe, and the nations of the reformed religion there.

GREAT

GREAT BRITAIN.

AMONG the chief of the nations, stands this long and greatly favoured isle, where, since the gospel was first preached among us, scarcely ever has there been a time, when it more ran and was glorified, than at the present. It is the joy of every faithful heart to look around, and amidst every dark and dreary prospect, to behold a mighty spirit stirred up, to make the name of Immanuel known and glorified in the earth.

It must be acknowledged and deplored, for a great part of this century, that the same declensions from the purity of the faith, and the power of spiritual religion, had marked the Reformed, as well as the Lutheran Church; and our own shared deeply in the general decay. Literature, indeed, never advanced to a higher summit. The commencement of this century has been called the *Augustan age*, when purity of style added the most perfect polish to deep erudition, as well as the *belles lettres*. A Newton, an Addison, need only be mentioned, out of a thousand others, whose works will be admired to the latest posterity; and afford the noblest specimens in the English language. I would conceal, if I could, names of a later date, a Hume, a Gibbon, because, with
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all their admitted attainments and excellence, their writings contain the concentrated virus of infidelity, couched under the most able faculties, and most engaging style. They are the enemies of my God, but his cross will prevail. This age has been singularly philosophic; big with discoveries in all the hidden recesses of nature; and as pregnant of every abomination. The pride of wisdom, and the rage of reasoning have summoned revelation to their unhallowed bar, and condemned it. Insensibility to God, and carelessness about a judgment to come, no longer believed or feared, have opened the flood-gates to ungodliness. Infidelity and scepticism, respecting an eternal world, have given importance to the present; and multitudes appear in haste to seize their portion, and to enjoy the gratifications of the beast, while they live, expecting, as the beast, to die. Hence dissipation of every kind has burst in as a flood; and though I know not that our morals are more openly vicious than formerly, the general departure from all religious principle is glaringly evident, in the universal neglect of all divine ordinances; hardly the decencies of religion or worship continue to be maintained.

In the commencement of this century, the Church was chiefly governed, and filled, by the latitudinarian divines; whose moral writings, however

ever able and ingenious, rendered the peculiar doctrines of the gospel unfashionable : and as they had themselves drank deep into the Arminian tenets, I wonder not to hear the great Archbishop Tillotson declare of the Athanasian creed, that " he wished we were well rid of it." Such, indeed, was the general idea of the age, that it contained articles too trinitarian, too evangelical, and too uncharitable, according to their apprehensions of divine truth. Hence, though all our subscriptions were strongly Calvinistic, and, as Bishop Burnet owns, this is the true and natural sense of the Church and its articles ; yet they came to be called *articles of peace* ; were to be interpreted with a considerable *latitude* ; and, in short admitted, in whatever sense men chose to receive them : a supposition so disingenuous, that, though countenanced by general concurrence, it can never alter the nature of the thing, or make it less false and hypocritical, however numerous the body of the heterodox and arminian clergy, and however few the reformed, or calvinistic. Nothing, indeed, can be farther from truth, than the representation made by Mosheim, that the *Reformed Church* in general, and the *Church of England* in particular, " receives into its bosom Arminians and Calvinists, " Supralapsarians, Sublapsarians, and Universalists, " without adhering strictly to creeds and confessions." The very reverse is the case : the same
original

original creeds and confessions remain unchanged ; nor is it in the power of the Church, or its ministers, to make the least alteration, without an act of Parliament. They must be subscribed *ex animo*, and taken in no other sense *expressly*, than the *literal* and *grammatical*, according to the first institution ; and whoever acts otherwise, betrays the rights of conscience to convenience. That this is frequently, nay, generally done, makes no alteration in the claims of the Church, and only adds to the criminality, by the example of general depravity.

The concealment and neglect of the distinguishing peculiarities of Christianity, as if their defenders themselves were afraid to produce them, gave especial boldness to the infidels ; and as the tolerating genius of the times admitted an uncontrouled liberty of the press, it swarmed with publications of the most pernicious tendency, most congenial with the general corruption of manners, and at the same time most highly conducive to spread the prevailing impiety and profligacy. England, though not singular, ranks among the first in these productions. A Collins, a Tindal, a Morgan, and a Chubb, with the still farther advanced in atheism, a Mandeville, a Toland, and a Woolston, improved upon the noble authors of the former age, and opened the doors of the temple of infidelity wider ;

wider ; as indeed was needful, to admit the crowd that sought to take shelter there, from the threatenings of revealed truth, and the uneasiness of a guilty conscience.

Through the moralists in the pulpit, and the deists in the press, Christianity was reduced to a very emaciated figure. Even the dissenters, who affected greater purity of religion, had drank deep into the general apostacy, and sunk into a worldly, careless spirit. The Presbyterians, especially, diverged into the errors of Arianism ; and as their ministers lost the life of religion in their own souls, their congregations dwindled, and easily entered the vortex of conformity, and got rid of incapacities for the magistracy, and a sort of reproach that repelled them from the circles of fashion. The Independents were few, and little attended to ; though amongst them the founder doctrines were maintained, but in general too cold, and dead-hearted ; and the Baptists hardly had a name. The Quakers, left to their silent meetings, were declining and forgotten ; and the other sects sunk into insignificance.

The old distinction between high and low Church was not yet abolished, though the latitudinarian doctrines, and the new bishops, who had the great weight in the scale, were far predominant ;

nant ; embraced all protestants as their brethren ; admitted true churches might subsist without episcopacy ; and therefore more cordially received the dissenters, and formed very kind friendships and correspondencies with the ingenious of every denomination. But there were bigots who regarded their brethren with abhorrence ; supposed they had neither ministry, nor sacraments, and belonged to no Church : schismatics, and in mortal error. These particularly revived at the latter end of Queen Ann's reign, when the cry, that the Church was in danger, was made a handle to bring in a tory ministry ; and that contemptible AN. 1710. creature, Sacheverel, became of importance. The Queen, more partial to her popish brother, than to the distant Hanover family, and rather wishing the throne to descend to her own blood, encouraged the high Church party, as always most friendly to Popery ; and had her life been prolonged, and the intrigues of the tory ministry successful, another popish King would have been intruded on the nation, and welcomed by the high Church and non-jurors, always partial and attached to the exiled family, and necessarily so from their principles of indefeasible right and non-resistance—a gracious Providence once more rescued the land from these traiterous designs. The infidel Bolingbroke, conscious of his correspondences, fled ; and the famous Bishop Atterbury was impeached

impeached for his detected intrigues with James, the abdicated exile.

AN. 1714. With the House of Brunswick the liberty of the country stood confirmed ; and all who dissented from the Church, satisfied with a liberal toleration, approved themselves faithful friends to the new dynasty : for the distance of relation to the throne, made it an act of election, rather than hereditary succession : a kind of parliamentary grant to that House, as Protestants, and nearest in blood ; and as affording the happiest prospects of maintaining the liberties of the country. With this, all the high Church party were greatly dissatisfied, and employed their utmost power and art to foment repeated rebellions against the House of Brunswick ; but happily their machinations were defeated, and their rebellions quashed, with the punishment due to those who were found engaged in them. As the dissenters approved themselves strong friends to government, they enjoyed favour ; and being excluded from all lucrative preferment in the Church, the prime minister wished to reward them for their loyalty ; and by a retaining fee, preserve them steadfast. A considerable sum therefore was annually lodged with the heads of the great divisions, the Presbyterians, the Independents, and the Baptists, called, *regium donum*, the royal bounty, to be distributed

AN. 1730. among the more necessitous ministers of their several congregations, according to the discretion of a number of principal ministers of these denominations, with whom this gift was entrusted, and by whom it is annually divided.

The rising prosperity of the nation, with increasing wealth and commerce, as these things usually do, tended to increase the corruption of the kingdom. And morals, though strongly inculcated, woefully decayed. A word, called *patriotism*, was supposed to contain all excellence, and therefore more affected than any thing beside; though, in fact, a greater solecism cannot be imagined, than an immoral patriot. Between contests for power, thirst for riches, and inordinate love of pleasure, the nation sunk down into corruption, and the Church erected a feeble barrier against the fashionable pursuits. All its great preferments were bestowed to secure friends to administration: whatever prime minister prevailed, the prelatical bench looked up to their creator with devotion and assiduous attention. The life and power of godliness fell to a very low standard; and only here and there an individual cleaved to the faith once delivered to the saints, and dared to be singular.

AN. 1729. It was in this state of torpor and departure from truth and godliness, that at Oxford,
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one of our universities, a few, chiefly young men, began to feel the deplorable spiritual ignorance and corruption around them. They were conscious something ought to be done to revive a sense of religion in principle and practice, from the decay into which it was fallen : they were convinced men of God and ministers of the sanctuary, ought to lead very different lives from any thing they observed at college.

John and Charles Wesley, the first, and most distinguished leaders in this revival of evangelical truth, were brothers : the one fellow of Lincoln College, the other student of Christ Church. Their father, a respectable clergyman at Epworth, in Lincolnshire, was of the high Church party, and had educated his sons in his own principles. John, the eldest, took the lead, and at the first appeared vastly disposed to inculcate every rigorous mortification, far beyond the practices of that day, and sometimes approaching the penances of popery.

With these associated a number of other students, whose minds were similarly affected. Mr. Ingham, Mr. Whitfield, Mr. Harvey, were afterwards particularly distinguished. They all entered into solemn engagements with each other, to lead a stricter life of holiness and self-denial than they had ever yet done, and to separate from every

thing unbecoming their character, as christians or ministers. They agreed to meet frequently together at each other's rooms for prayer and reading the Scripture ; to keep stated times of fasting, and to receive the communion every Lord's day : they visited the prisons and the sick ; they sought out and relieved distressed objects ; and by these and other particularities, attended by an uncommonly sanctimonious deportment, they rendered themselves very notorious in the University, and acquired the name of METHODISTS.

As they all set out with profession of strict adherence to the Church of England, the distinguishing tenets of her articles and homilies were particularly enforced by them : and as this was utterly unlike the manner of preaching, which then chiefly obtained, they attracted very numerous audiences ; and their lively manner of address, as well as the matter of their discourses, exceedingly struck the hearers with their novelty, as well as importance. They became still more popular, after their return from Georgia, whither zeal for the gospel had carried them. And nothing awakened greater attention to their preaching, than their quitting the universal habit of reading their sermons from a book, without any animation, and addressing extempore discourses to the congregations where they ministered.

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The multitudes which followed them were much affected—a great and visible change was produced in the minds of many. The attention paid to these ministers, and the blessing evident on their labours, roused them to increasing vigorous exertions. They were always at their work, preaching wherever they could procure admittance into the churches; and not a little flattered by the popularity attending their ministrations. They must have been more than men, if they had not been so. Some wild-fire could hardly fail to mingle with the sacred flame—whilst the noise they raised by their preaching was inconceivable.

At first they appeared united in sentiment; but they had not long laboured, before it was evident they differed in the points which have occasioned so much dispute. Mr. Wesley, the father of Methodism, with his brother, and those of his opinion, leaned to the Arminian doctrine—strong against irrelative decrees, but firmly maintaining *the fall and its consequences, the necessity of justification by faith alone, and the operations of the Holy Ghost*, to produce all righteousness and true holiness: but they taught withal the *universality* of Christ's redemption, and the offering of his body, *alike* for those who are lost, as for those who are saved: and in point of *free-will* they supposed, though still as a gift of grace, that every man had *some* powers

of will within the sphere of his own exertion, which first led to conversion—that the benefits of Christ's redemption extended to those who had never heard of his name—that by improving the measure of light and grace within him, every man might be saved—but that no man could be sure of *persevering* in grace: and, that in possibility, notwithstanding what Christ hath done and suffered, *all* might reject the remedy provided, and perish eternally.

Mr. Whitfield, Mr. Harvey, and those who united with them in sentiment, held the articles of the Church in the sense usually termed Calvinistic; and which an ingenuous enquirer can hardly hesitate to confess was the sense of the compilers. Though in age Mr. Whitfield was younger than the Wesleys, in zeal and labours he had no superior; his amazing exertions are well known; and the effects of them were prodigious through the whole land. He confined not his ministry to England—Scotland enjoyed the benefit of his visits, and furnished innumerable evidences of the power with which he spake: nor were his efforts restricted to Britain, but extended to America; whither the Mr. Wesleys had first led the way. I mean not to enter on a life so well drawn up by Dr. Gillies. Suffice it to observe, that by the labours of these indefatigable men, a flood of gospel light

light broke upon the nation. At first they were wholly confined to the Church of England, as their attachment to it by education was strong: and had they been fixed in any settled station, they had not improbably lived and died, good men, useful men, but unnoticed and unknown—a series of providences had designed them for greater and more extensive usefulness. The churches growing unable to contain the crowds which flocked after them, Mr. Whitfield first, at Bristol, AN. 1739. resolved to visit and preach to the wild colliers in the wood, who had seldom attended any worship: and his signal success among *them*, encouraged his persevering efforts. On his return to London, he used the same means of field-preaching, at Kennington Common, and Moorfields, being now generally excluded from the churches to which he had himself somewhat contributed, by perhaps too severe animadversions on the clergy, as well as the envy and disgust that his singular popularity had occasioned.

Nor were Mr. John Wesley and his brother Charles less zealously employed, but also took the field, and preached every where. The congregations under the canopy of heaven were prodigious: sometimes, indeed, riotous and insulting, but in general solemn and attentive. By these labours
multitudes

multitudes were daily added to the Church of such as should be saved.

Hitherto the principal leaders, though acting independent of each other, had maintained apparent fellowship; but the difference of their sentiments respecting the doctrines of predestination and grace, began to awaken unpleasant disputes, which were carried on sometimes with too much asperity. Yet *the corruption of human nature, justification by faith alone, and the necessity of a divine change of heart*, by the power of the Holy Ghost; these fundamental truths, both professed zealously to hold and teach; nor did the division which followed between them, retard the progress of the work. They parted, indeed, like Paul and Barnabas; but the extent of the sphere of their usefulness was thereby enlarged. Unable to supply the numberless places and congregations collected by their labours with a regularly ordained ministry, they each associated with themselves lay preachers, the best informed and qualified, whom they could find; and thus multiplied themselves over the face of the whole land. Their societies encreased by thousands, and their ministry was blessed to the great revival of religion wherever they itinerated.

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This immense body of Methodists, from the difference of the doctrines each maintained respecting the decrees of God, and free-will, necessarily divided into two separate communions, the *Calvinistic* and *Arminian*; both of them professed predilection to the Church, and did not at all object to episcopal government as a church order; but necessitated, from the situation in which they were placed, to preserve the congregations which they had collected and formed into religious societies, the great leaders, Wesley and Whitfield, appointed for their spiritual edification, local and itinerant preachers, to confirm their faith, and increase their numbers: themselves continuing the apostolic plan of itinerancy, and visiting in rotation the churches which their ministry had raised. Men more laborious than those principal persons were, since the apostles' days will hardly be found. They repeatedly travelled over a space more than the circumference of the globe; wherever they moved, they were as a flame of fire, and left a train of evangelical light behind them. They were in preaching unwearied, two, three, and sometimes four times a-day; and this often in places many miles distant from each other; and notice having been previously given of their coming, thousands awaited and welcomed them, heard them with reverence, and received them as angels of God. Thus immense congregations were formed through all parts
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of the kingdom, especially in the great manufacturing towns, among the tin-mines, and the collieries. The aggregate amount of auditors must have been several hundred thousand, as the preachers themselves, in Mr. Wesley's connection alone, in Europe and America, amounted, if I am rightly informed, at one time to about five hundred itinerant, and four thousand local preachers. All these continued occasionally to communicate with the Church of England, their original source; though they more frequently held communions among themselves; and received the elements from those ministers of the Church of England, who were in fellowship with the Methodists, or served among them. And on the whole they appeared to give a decided preference to the ordinance, as administered by the Presbyters of the established Church; but their modes of procedure being charged as irregular, they had every discouragement from the heads of the Church, and no hope of a settlement in it. Hence having erected places of worship of their own, and being no bigots to church government, they by degrees became more seldom occasional communicants in their parish churches, and confined themselves to their own ministers and places of worship. Yet for a long while they were very reluctant to appear to separate from the Church established, and to this day, I apprehend the great body is episcopalian; and prefer that mode

mode of government in its ancient simplicity, to the presbyterian or independent model.

At the time the Methodists arose, all the various denominations of dissenters from the established Church had suffered a great decline from evangelical principles and real godliness; and some much more than others, particularly the English Presbyterians. But many being awakened and revived by the labours of the itinerant evangelists, especially those of Mr. Whitfield, a spirit of renewed godliness returned in several congregations, and their staid pastors were roused to greater zeal and activity. The dissenters of all denominations thus evidently profited by the flame originally kindled by the ministers bred in the established Church. From their itinerant and most able helpers, decaying congregations invited pastors to settle over them; new life was thus infused into the torpid mass. A multitude of churches arose among them, where there had been none before. The Independents especially profited hereby, as most of the newly formed societies preferred the congregational model to the Presbyterian. Not that these pastors were such independents by education or principle, as to have any radical objections, at least many of them, to the forms or order of the established Church, but being excluded by what was branded as Methodism, from any prospect of admittance

mittance into the ministry there, they readily consented to preside over the churches which called them to the pastoral office; and thus also the Baptists as well as the Independents have greatly enlarged their pale by similar accessions.

These itinerant preachers were men of lively and popular talents, and though not bred in the schools of the prophets, were often endued with great eloquence. Some of the more learned among the dissenters regarded them indeed with a jealous eye, and felt mortified at the preference given to persons neither possessing the knowledge of languages, nor initiated into the mysteries of scientific literature; but their numerous audiences bespoke the favour of the people. And without the advantages of an education for the ministry, they have not been destitute of excellent gifts for the use of edifying. They were in general men of good natural understanding, well read in the scriptures of their mother tongue, the chief book indeed which they studied. They were experimentally acquainted with the great and fundamental truths of religion; they possessed a natural faculty of elocution, increased by the habit of frequent preaching. And what seemed infinitely superior to all the rest, they appeared deeply affected with the truths which they delivered; and as exemplary in their walk and conversation, as laborious in the work of the ministry;

ministry; evidently delighting in the service, as their first and best wages.

Whilst these eminent revivers of evangelical truth, Messrs. Wesley and Whitfield, with their associates, were thus proceeding with increasing zeal in their several spheres of usefulness, the great Head of the Church was pleased to raise up another singular personage, who contributed exceedingly to enlarge the pale of what was called Methodism, and to strengthen the hands of those who laboured in the work of God our Saviour.

The noble and elect LADY HUNTINGDON, had lived in the highest circle of fashion; by birth a daughter of the House of Shirley, by marriage united with the Earl of Huntingdon, both bearing the royal arms of England, as descendants from her ancient monarchs.

In very early infancy, when only nine years old, the sight of a corpse about her own age conveying to the grave, engaged her to attend the burial. There the first impressions of deep seriousness about an eternal world laid hold on her conscience: and with many tears, she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all
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her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no views of evangelical truth had hitherto opened on her mind, yet even during her juvenile days, she frequently retired for prayer, to a particular closet where she could not be observed: and in all her little troubles found relief in pouring out her requests unto God. When she grew up, and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and decency than the house of Huntingdon. With the head of that family she accordingly became united. Lady Betty and Lady Margaret Hastings, his lordship's sisters, were women of singular excellence.

In this high estate she maintained a peculiar seriousness of conduct. Though sometimes at court, and visiting in the higher circles, she took no pleasure in the fashionable follies of the great. In the country she was the lady bountiful among her neighbours and dependents; and going still about to establish her own righteousness, she endeavoured by prayer and fasting, and alms-deeds, to commend herself to the favour of the most High and most Holy.

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The zealous preachers, who had been branded with the name of Methodists, had now awakened great attention in the land. Lady Margaret Hastings happening to hear them, received the truth as it is in Jesus from their ministry; and was some years after united with the excellent Mr. Ingham, one of the first labourers in this plenteous harvest. Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentiment she uttered, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To any such sensation of happiness Lady Huntingdon felt that she was as yet an utter stranger.

A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Hereupon she meditated sending for Bishop Benson, of Gloucester, who had been Lord Huntingdon's tutor, to consult him, and unburden her mind. Just at that time the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. She instantly from her bed lifted up her heart to Jesus the Saviour, with this importunate prayer; and immediately all her dis-

trials and fear were removed, and she was filled with peace and joy in believing. Her disorder from that moment took a favourable turn; she was restored to perfect health, and what was better, to newness of life. She determined thenceforward to present herself to God, as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

On her recovery, she sent a kind message to the Messrs. Wesleys, who were then preaching in the neighbourhood, that she was one with them in heart, cordially wishing them good speed in the name of the Lord, and assuring them of her determined purpose of living for him, who had died for her.

The change thus suddenly wrought on her Ladyship, became observable to all, in the open confession she made of the faith once delivered to the saints, and in the zealous support she began to give to the work of God, amidst all the reproach with which it was attended.

To the noble circle in which Lady Huntingdon moved, such professions and conduct appeared wondrous strange; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting indeed some who,
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under the guise of friendship, wished Lord Huntingdon to interpose his authority : but, however he differed from her Ladyship in sentiment, he continued to shew her the same affection and respect. He desired, however, she would oblige him, by conversing with Bishop Benson on the subject, to which she readily acquiesced.

The bishop was accordingly sent for, in order to reason with her Ladyship respecting her opinions and conduct. But she pressed him so hard with articles and homilies ; and so plainly and faithfully urged upon him the awful responsibility of his station under the great Head of the Church, Jesus Christ, that his temper was ruffled ; and he rose up in haste to depart, bitterly lamenting, that he had ever laid his hands on George Whitfield, to whom he imputed, though without cause, the change wrought in her Ladyship. She called him back ; “ My Lord,” said she, “ mark my words, “ when you come upon your dying bed, that will “ be one of the few ordinations you will reflect “ upon with complacence.” It deserves remark, that Bishop Benson, on his dying bed, sent ten guineas to Mr. Whitfield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

I hope the present venerable Bishop of Worcester will not be displeased if I record a similar instance of his candor lately reported to me. As he preaches frequently, he had observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him, said, "John, how is it that I do not see you in the aisle as usual?" John, with some hesitation, replied, "My Lord, I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodists, and I understood their plain words so much better, that I have attended them ever since." The bishop put his hand into his pocket, and gave him a guinea, with words to this effect, "God bless you, and go where you can, receive the greatest profit to your soul."

I know no place more proper to preserve another anecdote, which I received from my excellent friend, the Rev. Mr. Talbot, of St. Giles, Reading. When Archbishop Secker was laid on his couch with a broken thigh, and sensible of his approaching end, my dear departed friend, who had lived in great intimacy with him, and received his preferment from him, visited him at Lambeth. Before they parted, "You will pray with me Talbot," said the archbishop. Mr. Talbot rose and went to look for

for a prayer book, "That is not what I want now," said the dying prelate, "kneel down by me, and "pray for me in the way I know you are used to "do." With which command my dear brother readily complied, and prayed earnestly from his heart for his dying friend, whom he saw no more.

Lady Huntingdon's heart was now truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities, visited in sickness, conversed with, and led them to their knees, praying with them and for them. The late Prince of Wales, one day at court, asked a lady of fashion, Lady Charlotte E. where my Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte, replied with a sneer, "I "suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when "I am dying, I think I shall be happy to seize the "skirt of Lady Huntingdon's mantle, to lift me up "with her to Heaven."

During my Lord Huntingdon's life she warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her

time and attention. On his demise, she was left the entire management of her children, and of their fortunes, which she improved with the greatest fidelity. Become her own mistress, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be, but being herself in sentiment more congenial with Mr. Whitfield, than the Mr. Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion, according to the literal sense of the articles of the Church of England. And with an intention of giving them a greater scene of usefulness, she opened her house in Park-street, for the preaching of the gospel, supposing as a peeress of the realm, that she had an indisputable right to employ as her family chaplains, those ministers of the Church whom she patronised. On the week days her kitchen was filled with the poor of the flock, for whom she provided instruction; and on the Lord's-day the great and noble were invited to spend the evening in her drawing-room, where Mr. Whitfield, Mr. Romaine, Mr. Jones, and other ministers of Christ, addressed to them faithfully all the words of this life, and were heard with apparently deep and serious attention.

Lady

Lady Huntingdon now became the open and avowed patroness of all the zealous ministers of Christ, especially of those who were suffering for the testimony of Jesus. Mr. Romaine, on his being turned out of St. George's Church, received particular tokens of her favour; and though till then unknown to her, I was honoured with her expressions of kindness and approbation, when, as yet a young man, I suffered such persecution from Bishop Hume, and the University of Oxford, and was so unjustly dispossessed of my cure in that city; without a charge, except that I endeavoured to fill it with the knowledge of the doctrine of my crucified Lord, which was construed as an intention of bringing this man's blood upon them. All the parties concerned in these transactions are gone into their graves, and whilst I record them, I am ready to touch my last hour. I can with joy look forward to the day of my Lord; he knoweth the simplicity and godly sincerity with which I then acted.*

* On this occasion I waited on Archbishop Secker, at Lambeth, by whom I had been ordained, for redress against an act which appeared to us glaring oppression. He had, during his filling the see of Oxford, received many complaints against me, but always heard me with candor, and spoke to me with kindness. When I stated to him the situation in which I was placed, and begged I might be permitted to know, and answer any charges which were brought against me; and that, as he ordained me, and knew my sentiments fully before, he would not

The limits to which I am restricted forbid my descending into a variety of particulars, that I may advert to the subsequent steps taken by this venerable woman, more immediately and extensively to spread the knowledge of salvation, and to restore the desolations of that Church, which is the great object of this history.

The illness of her younger son, which proved fatal, had led her to Brighthelmstone, for the sake of sea-bathing. There her active spirit having produced some awakening among the people, she erected a little chapel contiguous to her house,

suffer me to be borne down by the abuse of power, and driven from my cure with ignominy; which could not but affect all my future prospects in life. "Sir," said he, "whilst I was your Bishop, I always protected you. There are many complaints, that multitudes of the young students follow you, and that there were disturbances at your church: but whether you gave the offence, or they took it, I cannot take upon myself to determine. I am no longer your Bishop, and cannot interfere."

Bishop Hume, soon after translated to Salisbury, happened one day after dinner to be asked by Mr. Rogers, of Warminster, "Pray, my Lord, what was the real cause of all that noise made about Haweis at Oxford?" The bishop, with some embarrassment, said, "Say nothing to me on that subject, it has given me the greatest uneasiness." I heard this from the person to whom Mr. Rogers mentioned it with pleasure: I hope the great Head of the Church forgave the injustice done to his servant.

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that the gospel might be preached to them. This was the first fruits of her great increase : it was enlarged, and that not sufficing to contain the congregation, it was a third time taken down and rebuilt. Many can say they were born there. The success attending this first effort encouraged greater. Bath, the resort of fashion, beheld an elegant and commodious place of worship raised by the same liberal hand. Oathall, Bretby, and various other places, received the gospel by her means. At first she confined herself to the ministers of the established Church, as her preachers, many of whom obeyed her invitation, and laboured in the places where she resided : but her zeal enlarging with her success, and a great variety of persons throughout the kingdom begging her assistance, in London, and many of the most populous cities, she set up the standard of the gospel, and purchased, built, or hired, chapels vast and commodious, for the performance of divine service. As these multiplied exceedingly, through England, Ireland, and Wales, the ministers who had before laboured for her Ladyship, were unequal to the task ; and some unwilling to move in a sphere so extensive, and which began to be branded as irregular, and to meet great opposition : yet many persevered in their cordial services, when summoned to the work, and were content to bear the cross.

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As the work greatly enlarged beyond her power to supply the chapels with regular ministers, Lady Huntingdon resolved to employ the same methods as Mr. Wesley and Mr. Whitfield had pursued with so much success before. She invited laymen of piety and abilities, to exhort and keep up the congregations she had established.

In order to provide proper persons for the work, she now retired into Wales, where she erected a college for training up young men to the ministry. From thence she dispatched the requisite supplies for the increased congregations under her patronage; and as the calls were often urgent, her students were too frequently thrust forth into the harvest, before they had made any considerable proficiency in the languages, or sacred literature, in which it had been her intention they should be instructed. Few of them knew much more than their native tongue, yet being men of strong sense, and real devotedness to God, their ministry was very greatly blessed, and the accounts of their success animated her to greater exertions. They were itinerant—moved from congregation to congregation in a rotation established; and her correspondence with them to regulate and provide a constant supply, was a labour to which her active spirit alone was equal.

Many

Many of these sought a settlement, either in the Church or among the dissenters, in preference to a life of itinerancy ; and as they were under no bonds but those of choice, they often quitted her connection. I think not less than fifty are now labouring in the Church, or among the dissenters, with benediction. Their places were always supplied, and others offered to fill the ranks, as death, or retirement from the service, thinned their numbers.

Though Lady Huntingdon devoted the whole of her substance to the gospel, yet it is not a little surprising, how her income sufficed for the immensity of expence in which she was necessarily involved. Her jointure was no more than twelve hundred pounds a-year ; and only after the death of her son, a few years preceding her own, she received the addition of another thousand. She often involved herself in expences for building chapels, which she found it burthensome to discharge. But the Lord brought her always honourably through her engagements, and provided a supply when her own was exhausted.

To the age of fourscore and upwards, she maintained all the vigour of youth ; and though in her latter years the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never

ver seemed to fail her ; and to the very last days of her life, her active mind was planning still greater and more extensive schemes of usefulness, for the universal spread of the gospel of Christ.

Lady Huntingdon was rather above the middle size. Her presence noble, and commanding respect; her address singularly engaging; her intelligence acute; her diligence indefatigable; and the constant labour of her thought and correspondence inconceivable. Never was creature apparently more dead to all self-indulgence, or more liberally disposed to supply the calls of the gospel. I believe, during the many years I was honoured with her friendship, she often possessed no more than the gown she wore. I have often said; she was one of the poor who lived on her own bounty; but her most distinguishing excellence was, the fervent zeal which always burned in her bosom, to make known the gospel of the grace of God: which no disappointments quenched, no labours slackened, no opposition discouraged, no progress of years abated: it flamed strongest in her latest moments. The world has seldom seen such a character—thousands and tens of thousands will have reason, living and dying, to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes saved by her instrumentality, have met
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her in the regions of glory, to rejoice together in the presence of God and of the Lamb.

But it may be said, was she a perfect character? No. This is not the lot of mortals on this side the grave. When the moon walketh in her brightness, her shadows are most visible.

Lady Huntingdon was in her temper warm and sanguine—her predilections for some, and her prejudices against others, were sometimes too hastily adopted—and by these she was led to form conclusions not always correspondent with truth and wisdom.

The success attending her efforts, seemed to impress her mind with a persuasion, that a particular benediction would rest upon whomsoever she should send forth; and rendered her choice not always judicious: though seldom were there ever less offences in so extended a work.

She had so long directed the procedures of her connection, that she too seldom asked the advice of the judicious ministers who laboured with her; and bore not passively contradiction.

I am the historian of truth, as far as I know it. She needs no posthumous fame to blazon her worth;

worth ; and she is past far beyond all human censure which can affect her. The great Head of the Church hath, I have full confidence, decided her character, pitied her infirmities, pardoned her iniquities, and welcomed her to glory, with well done good, and faithful servant.*

At her death, Lady Huntingdon left her chapels to trustees and executors, for the continuance of the same plan ; which they have pursued with some measure of the same disinterested zeal, and with increasing success. Not less than one hundred thousand persons continue to have the gospel preached to them, by their means. The same steps are pursued in England, Wales, and Ireland ; and though the property left by her Ladyship for carry-

* I insert the following anecdotes, not unworthy preservation. The famous infidel, Lord Bolingbroke, in conference one day with her Ladyship, addressed her, “ My Lady, when you please to command my pen, it shall be drawn in your service, and admitting the Bible to be true, I shall have little apprehension of maintaining the doctrines of predestination and grace, against all your revilers.”

My Lord Huntingdon, her son, unhappily was a disciple of the infidel school, yet however opposite to her Ladyship in sentiments, he highly revered his venerable mother. A great prelate one day in conversation said, “ I wish, my Lord, you would speak to Lady H. she has just erected a preaching place close to my palace wall.” “ Gladly,” says his Lordship, “ but will you do me the favour to inform me what to urge, for my mother really believes the Bible.”

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ing on the work of God, was basely seized at her death by the Americans of Georgia and Carolina, where it lay ; and her affets in England, her chapels excepted, were found not sufficient for her engagements ; yet, however unable to recover her estates, all claims have been discharged ; and the chapels, according to her will, maintained with less incumbrances than at her decease.

The seminary in Wales ceased at her Ladyship's death, the lease being just expired, and no endowment left, her income dying with her : but a new college, on a plan more promising for literature, has been established at Cheshunt, in Hertfordshire, near London ; and under the superintending care of trustees appointed for that purpose. A number of students have been already educated there, and many are gone forth, now preaching the gospel with much acceptance, from this seminary. It cannot, indeed, be supposed, that in the course of three or four years, the term allotted for their education, much scientific attainments can be made ; yet we have the pleasure of finding by experience, that in this time diligently improved, a competent knowledge of the sacred languages may be obtained : and what is more important and desirable, by the constant exercise of speaking before the president, students, and others, a facility and propriety of address is acquired, highly desirable

able for them in their future ministrations. Into this seminary none are admitted, but after strict enquiry of their characters, and repeated examination into their Christian experience, and natural abilities. They are required to bring recommendations, and authentic testimonials, from the ministers and others with whom they have been accustomed to worship. They are not received too young, nor much advanced in life; usually between the age of twenty and thirty. They are expected to give the most satisfactory account of their own real conversion to God, and of the reasons which engage them to devote themselves to the ministry. They must appear possessed of acute, or at least of promising faculties for improvement. And as the greatest attention is paid to their education, and the disposition with which they are admitted, secures the most unremitting application to study, their improvement hath been hitherto remarkably rapid, considering the necessity of beginning in most instances with the first rudiments of grammar in each of the languages.

This institution promises the greatest utility. The education and maintenance of the students is entirely free: and at the expiration of the term of their studies, when they have been examined, and judged fit to proceed to the ministry, they are under no restrictions, but may apply for admission
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into the established Church, or any other denomination of Christians. If Christ be but preached, the end of our seminary is answered.

Thus, among those who bear the name of Methodists, there are three distinct bodies, the features of which are very discriminating. Indeed, like the term *Pietist*, the name of *Methodist* is often applied to serious persons, who have no connection immediately with the societies of Mr. Wesley or Mr. Whitfield, or the successors of Lady Huntingdon. But each of these, though denominated by the general name of *Methodists*, has a discipline and regulations peculiar to themselves: these I shall cursorily remark.

1. The body of Arminian Methodists, who derive their name and order from Mr. Wesley, pursue the plan laid down by him. During his life, such was his personal influence, that it rendered his recommendations the general rule of their society; so that all his people, throughout the British dominions, to which also America might be added, looked up to him as their president and director. His time was spent in one continued voyage or journey, visiting regularly every society in the vast circle of his connection, and usually preaching every day, and frequently twice or thrice. He accustomed all his congregations to his plan of

itinerancy and a frequent change of ministers. A *general conference annually* fixed the stations of the preachers, and settled two or three within a certain district, round which they moved in the course of a fortnight or three weeks, generally preaching somewhere every evening, and holding societies for prayer and mutual exhortation. All who joined in these, contributed a small sum weekly for the support of the general work, which stewards appointed, regularly accounted for. By this a provision was made for the maintenance of the preachers, according to the number of their families, or occasional necessities. The profits arising from publications, circulated from a press of their own, very considerably encrease this fund for the support of their cause. Sometimes the stay of the preachers in their rounds is continued for more than one year, but this is fixed at the general conference. The same steps have been pursued since Mr. Wesley's death : they admit no president, but a few of the most able preachers sway their deliberations. On the whole, considering the nature of such a body, united merely by voluntary association, it is amazing that more disputes and divisions have not arisen. Their zeal, their activity, and usefulness, continue undiminished. America, and the Leeward Islands have been greatly benefited by their labours, as well as the several parts of the British dominions in Europe ; and the impulse given

given to this great machine, is continued in the same line of direction by those who sit in the annual conference. For some time past they have had an ordination among themselves, and now the people generally communicate with their own teachers: their connection with the established Church is hereby greatly weakened; and it will probably issue in a compleat separation, not from any aversion to episcopal government, but from despair of procuring episcopal ordination for the pastors whom they have chosen.

2. The followers of Mr. Whitfield are, in the aggregate, a body nearly as numerous as the former, but not so compact and united. Their principles being Calvinistic, recommended them especially to the various denominations of dissenters, and to those of the reformed religion in Scotland and abroad. A great number of these joined Mr. Whitfield, as well as multitudes, who left the established Church. These were formed into congregations in diverse places, who, though considering themselves as one body, have not the same union and interchange as the followers of Mr. Wesley. The first and principal of the churches, at Tottenham-court, observes the Church ceremonies and liturgy, the others use in general free prayer. Yet these consider themselves not as distinct independent churches, but formed under a

fœderal connection : and some of these have no stated pastor, but are supplied by a rotation of ministers. They have an ordination among themselves ; and where there is a stationary ministry, they still hold connection with each other, and come up as invited or called upon to the greater congregations, for a fixed space according to an appointed routine. All these places of worship are supported, not like Mr. Wesley's, by a general fund ; but the expences of the meeting, and salaries of ministers, are provided by the several congregations, and collected and expended in each by stewards chosen out of the principal people. The great chapels, in London, are managed by trustees, who were first appointed by Mr. Whitfield himself ; and on their several demises, have most faithfully and disinterestedly devolved the trust on others ; men hitherto above suspicion, and themselves the most liberal supporters of the cause entrusted to their care : and thus so far from diminishing since Mr. Whitfield's death, the numbers who have joined them are vastly increased. These are every day growing more into bodies of real dissenters, and losing the attachment to the Church, which was at first strongly preserved. Yet they continue very different from the independents, whom they most resemble, in a variety of particulars—respecting itinerancy, church government, change of ministers, and mutual and more open communion.

communion. These congregations are very numerous, and very seriously attended. No where is the life of godliness more apparently preserved. The lay preachers, however, are comparatively become few, the most having been ordained among themselves; and the body is not governed by a general conference, nor the work supported by a common stock: but each congregation provides for its own expences. Some chapels around London depend for their supplies of preachers, to be furnished from the great bodies in the metropolis. The richer congregations are always ready to assist the poorer in building or enlarging places of worship, and in helping a recent and weaker society, till they become sufficiently numerous, and able to defray their own expences.

3. As the Countess of Huntingdon left all her numerous chapels in the hands of devisees, they pursue exactly the same method of procedure as she did. A number of ministers of the established Church, and especially from Wales, where she long resided, continue to supply in rotation the larger chapels of her erection; and those who were her students in her college in Wales, or have since been educated at Cheshunt, with others approved and chosen for the work, are dispersed through Great Britain and Ireland. All these ministers serve in *succession*; not depending upon the con-

gregations in which they minister for their support, but on the trustees, under whose direction they move. Every congregation furnishes a stipulated maintenance to the minister during his residence among them, and his travelling expences : but in no congregation do they remain as stated pastors, but expect a successor, as soon as the time affixed for their stay is completed. Nor can any of the congregations dismiss the person resident, or procure a change, but by application to the trustees, such being the conditions on which they engage to supply them with a succession of ministers. If any minister is peculiarly useful, and request is made that his stay may be prolonged, it is usually complied with ; nay, sometimes at the desire of the people he is allowed to settle among them, liable however to a call of two or three months annually, to be employed in the work at large. And if any minister is not acceptable, or his ministry beneficial, his stay is shortened, and he is removed to another station. Two rules are established and known : (1.) That if any person leaves the connection, to which he has no tie, but choice, he is admitted into it no more ; though the trustees as cordially rejoice in his usefulness in another denomination of Christians, as in their own. (2.) It is also constantly enforced, that if any man departs from the Calvinistic articles of the Church of England, or incurs reproach by any accusation of immorality,

morality, he is summoned to exculpate himself before the trustees, and heard with all candor; but if the fact be established, he is dismissed, without any possibility of being ever again admitted to minister in any of their congregations. The bent of these congregations is strongly to the established Church. Her liturgy is used in public worship in all the principal chapels. Ministers of the establishment, such is the lenity of the times, serve without interruption. Indeed, all persecution for religious differences is become so opposite to the spirit of the nation, that these things usually pass without censure. Probably the bishops themselves wish not to alienate large bodies of the most active and exemplary Christians, farther from the Church, by useless irritation.

It is observable, that all these great bodies, though driven to worship in places of their own erection, in order to secure the preaching of such evangelical principles, as they cannot find in the churches in general, would be happy to have the cause removed, that hath compelled them to these expedients: and were the bishops and clergy zealous to inculcate the great fundamentals of gospel truth, and to adorn the doctrine by a life of spiritual religion, the greater part of these partial seceders would probably return to the forms and worship of the established Church. As it is, their

numbers every day increase; and whilst carelessness and lukewarmness cause the noblest edifices to be deserted, every little meeting is crowded with hearers, wherever a minister, earnest and evangelical, labours from his heart, for the salvation of men's souls.*

Such has been the progress of what is called *Methodism* in the greater bodies, that more imme-

* An awful proof of this I very lately received from a clergyman, on whose veracity I can fully depend. He had preached in the morning, where the lecturer of one of the noblest churches in the heart of the city of London read prayers, and being indisposed, he expressed a wish, that he could get his lectureship supplied that afternoon. My friend humanely offered his services, and the lecturer begged him to be punctual at three. After a walk of two miles, he entered the Church a few minutes before the time, and was surprised not to perceive an individual in the church, except the boy who was tolling the bell with the surplice on his arm. He went into the vestry, and was but just sat down, when a man in black opened the door, and walking up addressed him with a very consequential air—"Pray, Sir, who may you be?" "Who am I?—such a one—and come to preach for your lecturer this afternoon." "There was no body here last Sunday," said this important personage, as the clock struck, "and I see no body to-day." Upon which, taking up his hat, he stalked off with dignity, saying, "Let us depart in peace," and left the clergyman overwhelmed with indignation and astonishment. These things ought not so to be. On the Lord's day---in the midst of the city of London---in one of its most beautiful churches---not an individual attended for two successive sabbaths. There must be a cause for effects so awful.

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diately bear that name : but it hath spread in a prodigious manner, both among those of the church as well as the dissenters from it ; and has been the means of rekindling the zeal of very many, so as to produce a vast alteration for the better in the conduct of thousands and ten thousands. Predilection for the establishment, strongly attaches many to it, who have received their religious impressions from one or other of these Methodist societies, or from some of their own clergy, who lye under the imputation of being *methodistically inclined*, that is, such as *literally* and with *apparent zeal* inculcate the doctrinal articles they have subscribed, and live in a state of greater piety and separation from the world, than the generality of their brethren. The number of these is of late amazingly increased. Where before scarcely a man of this stamp could be found, some hundreds, as rectors or curates in the established Church, inculcate the doctrines which are branded with methodism ; and every where, throughout the kingdom, one or more, and sometimes several, are to be found within the compass of a few miles, who approve themselves faithful labourers in the Lord's vineyard. They naturally associate among themselves, and separate from the corruption which is in the world. Every where they carry the stamp of peculiarity, and are marked by their brethren. Though carefully conforming to established rules, and strictly regular, they

they are every where objects of reproach, because their conduct cannot but reflect on those who choose not to follow such examples. They pay conscientious attention to the souls of their parishioners; converse with them on spiritual subjects, wherever they visit; encourage prayer and praise in the several families under their care; often meet them for these purposes; and engage them to meet and edify one another. Their exemplary conversation procures them reverence from the poor of the flock, as their faithful rebukes often bring upon them the displeasure of the worldling, the dissipated, and the careless. They join in none of the fashionable amusements of the age, frequent not the theatres, or scenes of dissipation, court no favour of the great, or human respects; their time and services are better employed in the more important labours of the ministry, preaching the word in season, out of season, and counting their work their best wages. They labour, indeed, under many discouragements. All the superior orders of the clergy shun their society. They have been often treated by their diocesans with much insolence and oppression. They can number no bishop, nor scarcely a dignitary among them. Yet their number, strength, and respectability, continue increasing. May they grow into an host, like the host of God.

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By the labours of these most excellent men the congregations of Methodists and dissenters are greatly enlarged; and though during their lives and incumbency, they fill their churches, and diminish the number of separatists; yet on their death or removal, they unintentionally add all the most serious part of their flocks to their brethren who are of a like spirit. For when the people have lost their good clergyman, and having no choice of a successor, find a man placed over them of an utterly different temper and conduct; in doctrine erroneous, as in his life unexemplary; they are naturally driven to seek the same means of edification to which they have been accustomed, and which God hath given them the grace to know how truly to appreciate: as they have no such attachment to church walls, as to be confined to them, where *Ichabod* is written thereon. When therefore they can hear nothing truly edifying from their parish minister, they search out some Methodist chapel, or dissenting meeting, where the evangelical and reformed doctrines are taught, and where a people like themselves worshipping God in spirit, assemble for mutual edification; and if they can find no such, they raise one; associating among themselves, and appointing the most zealous and best informed to edify them; or making application for such to some one of the bodies of Methodists or Dissenters.

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It is a pleasing feature of the present day, that the spirit of toleration and candor appears of late more diffused, and persecution discountenanced, though not utterly discontinued. During the first struggles of Methodism, many harsh and severe measures were taken, and wicked or prejudiced magistrates pushed the penal laws against sectaries to the extreme. Of late they have almost wholly slept, and those who were formerly despised and hated, at present are under a less odium from their profession, and more respected by their brethren. Their numbers have given them consequence in the national scale. The perilous times have engaged the chief attention of their countrymen. It is not a day to discourage religion, when impiety and infidelity are come in like a flood. Every government must perceive, that those citizens are most valuable, whose obedience and peaceableness are strengthened by religious principles.

The state of real godliness among us in general, has for some time past certainly been on the increase. The clergy in the Church, many of them at least, have been engaged to change the strain of moral preaching, for more frequent notice of the orthodox principles of Christ's divinity and atonement, and the necessity of true holiness. But it must be confessed that even truth itself freezes upon the lips of those whose heart is not inflamed
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with the love of it; and who do not feel for others' souls by having felt the importance of seeking the salvation of their own.

The orthodox dissenters maintain a respectable profession. The Arian and Socinian congregations, which a few men of learning and philosophic attainments fought to support, have dwindled almost to nothing; and the only large and zealous bodies are those in which the ancient reformed doctrines are maintained with all their vigour; and this chiefly by ministers, who derive their birth from one or other of the great Methodist societies.

To this source also are to be chiefly traced the zealous and successful efforts made of late by the *Missionary Society*, which have been already mentioned, to send the gospel among the heathen. And it may justly be reckoned among the singular and happy effects, which have already resulted from this attempt to evangelize the lands of darkness and despair, that such an endeared union and cordiality hath been restored among the various denominations of Christians, who had so long stood in a state of repulsion from each other. They have now agreed to sacrifice educational prejudices, and narrow bigotry, on the altar of Christian love. English and Scots, Episcopalians and Presbyterians, Methodists and Independents, have united
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in the great object of a heathen mission, and solemnly pledged themselves to each other, that neither politics, nor our different peculiarities shall mingle with the gospel truth, which we desire to impart to the nations, but that all who go on this self-denying service shall have but one injunction from us to preach and teach Jesus Christ in primitive simplicity; prescribing no exclusive church order, or form of discipline; but wishing every man to maintain true communion with his brethren, and whenever success shall crown their labours, and congregations be formed among our black, or brown, or olive coloured brethren, to avoid as much as possible all disputes about matters non-essential, to follow to the best of their judgments, the scriptural model of the Gospel Church; and to maintain carefully among themselves, the unity of the spirit in the bond of peace. Nor hath this noble attempt failed to attract the notice of our foreign brethren, whose correspondence hath testified their high delight at our commencements, who are praying for its abundant success, and in America, and on the Continent have been roused up to similar exertions, and are preparing to run the same race with us, where emulation is laudable, and ambition to excel a truly Christian grace.

The Missionary Society hath also produced the happiest effects at home. Many of its members
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have begun to exert themselves vigorously to spread the evangelical doctrines in their various neighbourhoods. Different itinerant societies have been established, in order to send instruction to the poor in the villages where the gospel is not preached; to open schools for their children; to converse with the ignorant, and visit the sick; and many congregations every Lord's-day, send out some of their most zealous and intelligent members for these gracious purposes. By this means much attention hath been awakened in the souls of many, and promising appearances give good hope through grace, that this labour of love will not be in vain in the Lord. Probably not less than five hundred places for divine worship have been opened within the last three years.

Many of the episcopal clergy and others of sound principles, and faithful hearts, who for reasons apparently to them justifiable, had withheld themselves from the more enlarged society for missions, composed of all denominations, have felt themselves either reproved or excited to make some similar efforts among their brethren; confining themselves exclusively to the dominant profession. Their society is yet in embryo, but it will not want encouragement; and all who have the good of souls at heart must therein rejoice, if the gospel of
Christ

Christ be more diffusively spread. Their success will gladden our hearts, and the more enlarged and vigorous their efforts, the more shall they be praised.

It would be truly happy if these movements on every side engaged the attention of the two long established societies among us, for *propagating the Gospel in foreign parts*, and for *promoting Christian knowledge*. Their funds are immense, and adequate to any undertaking. It is to be lamented that those, who have been chosen by them hitherto, have too often been selected with, so little regard to missionary talents; and that their vast revenues have not answered any very considerably useful purpose; at least none such as might have been hoped, if their choice had been more judicious, and the plans for promoting the gospel more vigorously pursued. Should a happy turn be given to these societies, and men of God arise, and be patronised by them, as they have all the countenance and help of government to forward their efforts, it is impossible to say what a door of entrance might be opened to the Gentiles, in the yet unexplored, and unattempted regions of the world; especially in New Holland; the isles of the Pacific Ocean; the northern parts of America; and above all, in the immense regions of Africa, still to us a *terra incognita*.

incognita. A glorious scene ! but I fear a blessing rather to be hoped than realised in my day, now drawing to its evening.

I am seeking the spiritual Church of Christ, and I am filled with comfort at the spread of the gospel in our land. Multitudes in the *established Church*, ministers and people, are blessed monuments of redeeming love. Multitudes of *every other denomination* stand high in faithful and vigorous exertions for the glory of our common Lord. I am sure he will say, I have much people in this place. And amidst all our miseries, which are not few, and our prospects, which, as a nation, have been abundantly discouraging, this is the great sheet anchor of hope to every real believer. If the Lord had meant to destroy us, he would not have shewed us, as Manoa's wife observed, such and such things.

It is true we have liberally partaken of the fashionable philosophy, and among the wise, the mighty, and the noble, the empire of scepticism is widely extended, and faith despised as fable. It hath descended to the menial servant behind the chair, and to the drayman, who can blaspheme and deride religion. But against this enemy that cometh in like a flood, the spirit of the Lord continues to lift up the standard of his gospel, and many are not ashamed to fight manfully under the

VOL. III. T banner

banner of the cross. Indeed the mode of the contest is changed : it is not now between true religion and false religion, but between true religion and no religion.

Before I quit this subject, it may be worth a moment's attention, to sketch a portrait of the two great characters who eminently contributed to this revival of religion among us. As both favoured me with their cordial regard, and though more in unison with the one than the other, I have ever desired to give honour to whom honour is due, and hope never to be ashamed of the friendship of JOHN WESLEY.

JOHN WESLEY was of the inferior size, his visage marked with intelligence, singularly neat and plain in his dress; a little cast in his eye, observable on particular occasions; upright, graceful, and remarkably active. His understanding, naturally excellent and acute, was highly stored with the attainments of literature: and he possessed a fund of anecdote and history, that rendered his company as entertaining as instructive. His mode of address in public was chaste and solemn, though not illumined with those coruscations of eloquence which marked, if I may use that expression, the discourses of his rival George Whitfield; but there was a divine simplicity,

city, a zeal, a venerableness in his manner, which commanded attention, and never forsook him in his latest years; when at fourscore he retained still all the freshness of vigorous old age. His health was remarkably preserved amidst a scene of labour and perpetual exertions of mind and body, to which few would have been equal. Never man possessed greater personal influence over the people connected with him. Nor was it an easy task to direct so vast a machine, where amidst so many hundred wheels in motion, some moved eccentrically, and hardly yielded to the impulse of the main spring. I need not speak of the exemplariness of his life, too many eyes were upon him to admit of his halting; nor could his weight have been maintained a moment longer, than the fullest conviction impressed his people, that he was an eminently favoured saint of God, and as distinguished for his holy walk, as for his vast abilities, indefatigable labour, and singular usefulness.

His enemies reviled him, and would if possible rob him of the meed of well-deserved honour, by imputing to him objects below the prize he had in view. Never was a more disinterested character; but he was a man, and he must have been more than man, if with the consciousness of his own devotedness, the divine blessing on his labours,

and the high admiration, in which he was held by his followers, he had not sometimes thought of himself more highly than he ought to think. We exhibit no faultless monsters. Elias was a man of like passions as ourselves.

His singular situation led him to imagine that the glorious head of the Church favoured him with especial interpositions in his behalf, which he was sometimes ready to construe as miraculous.

He yielded a too credulous ear to the reports and pretensions of others, and was thus often the dupe of ignorance and presumption.

He hastily at times advanced, what farther information, or maturer judgment compelled him to retract or soften.

In the article of marriage he acted contrary to the celibacy he professed to recommend; but this change of sentiment and conduct implied nothing criminal, unless it were the precipitancy of his former determination.

His rooted aversion to the doctrines called Calvinistic, might be supposed to proceed from a conscientious apprehension, that they had an unfavourable

able aspect on the practice of spiritual religion, however groundless such supposition was in reality, and however evident the contrary effects appeared in those who held them. But his bitterness and asperity towards those who defended them, and his harsh imputations on the God they worshipped, whatever provocations he might plead, were utterly inexcusable.

But above all, that which appeared in Mr. John Wesley, the most censurable part of his conduct, was his very unfair statement of the arguments of his Calvinistic adversaries, which in a man of his acuteness of intellect, will hardly admit the plea of unintentional mistake.

I am called upon to speak the truth, and I do it from my heart, without respect of persons, to the best of my knowledge. Mr. Wesley is gone to give an account of himself to his proper Judge, by whom I doubt not all his iniquity is pardoned, and his infirmities covered. And now that envy and enmity have been some time laid asleep in his grave, I rejoice in observing his character rise in general estimation, and most highly respected by those who knew him best. It will now hardly be a question with any man, whether he would not rather have been John Wesley, who died not worth ten pounds,

than Lavington, Bishop of Exeter, who so bitterly reviled him.*

GEORGE WHITFIELD was the son of an inn-keeper at Gloucester. From his early youth he had received deep impressions of religion; and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career, even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with the most uncommon and awakened concern. His person

* I cannot suppress an anecdote respecting this inveterate enemy of Methodists and Moravians. The author of these volumes had been educated under the tuition of that venerable servant of Christ, Samuel Walker, minister of Truro. After studying at Oxford, intending to enter into holy orders, he applied to this bishop, with a testimonial from the country, signed by this apostolic labourer, Mr. Mitchel, rector of Verrian, and Mr. Penrose, vicar of Gluvias, men in the nearest intimacy with Mr. Walker, and clergymen of the first respectability in the diocese; but the bishop refused to countersign the testimonial, as "of men worthy of credit," and assigned as his reason, that this eminent saint of God "PREACHED FAITH WITHOUT WORKS!" It has been long since decided whose works have been found approved before the great Judge of quick and dead,

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was manly, and grew large, as he advanced in years, his voice remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make, yet no man with such a disadvantage ever looked with stronger sensibility: and after a second hearing the defect was forgotten. Never man possessed a greater command of the human passions, or better knew the way to the consciences of his hearers: he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate, though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards, unimpaired. Perhaps no man since the days of St. Paul, not even Luther himself, was ever

personally blest to the call, and conversion of so many souls from darkness to light, and from the power of satan unto God, as George Whitfield. The immense collections he made for charitable purposes sharpened the tongue of slander. Time hath affixed the seal of integrity to all his procedures. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenuous acknowledgments and correction of his mistakes. How a youth surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found *justly* to accuse him. They who knew him best must witness, how holily and unblameably he had his conversation in the world. Indeed he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent on the service of the souls for whom Christ died. But he had his spots, and so hath the sun.

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He would have himself acknowledged many more than the nearest of his friends, or the bitterest of his enemies could discover. He is now alike beyond censure or commendation. What I remarked in him, I will speak and not be ashamed.

In his preaching he sometimes pushed the ludicrous to the debasement of the dignity of the sacred ministry. He told a story so well, that it seduced him occasionally to pursue a vein of humour, more suited to excite risibility than to awaken seriousness; though some impressive truth always closed the relation.

The orphan house of Georgia, which he adopted with too partial affection, seems to have engaged him in difficulties and immensity of expence, greater than any utility which ever appeared to be derived from it; and the vast collections he made for it, though faithfully applied, gave a handle to the slanders of suspicion.

He too frequently indulged in censures of the clergy, which however just they might be, seemed the effect of resentment, and would rather tend to exasperate than conciliate their attention. Yet it is well known he was remarkably kind spirited, and averse to controversy and its bitterness; and his most intimate friends will bear me witness, that his temper

temper was as amiable and his conversation as singularly chearful, as his piety was deep and sincere.

On the whole, as a man, as a Christian, as a minister, we shall not I fear look upon his like again speedily. After passing through evil report and good report, during more than thirty years of incessant labour, he entered into his rest in America, which had peculiarly benefited by his visits; having crossed the Atlantic thirteen times, to preach the everlasting gospel, with the power of the Holy Ghost, sent down from Heaven. Whatever ignorance of his real character, the fatuity of prejudice, or the insolence of pride may have suggested, the day is coming, when his great and adorable Master will condemn every tongue that hath risen up in judgment against him, and say in the presence of men and angels, "Well done good and faithful servant, enter thou into the joy of thy Lord."

I have dwelt the longer on these scenes nearer our own homes, as to us more peculiarly interesting, and also, that should these volumes ever engage the attention of our foreign brethren, the true character of personages may be known, who have by their revilers, and an ungodly world, been so grossly misrepresented. Their record is
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with the Most High ; and in his presence I speak what I have known, and testify what I have seen without partiality and without hypocrisy.

SCOTLAND.

I must more concisely pass over the state of the *Scottish Church* ; too much like the English, declined from her own first principles and primitive simplicity. Her ministers exalted in all human science and philosophical attainments above their predecessors ; more polished in style and manners ; deeper in mathematics and metaphysics ; but not more evangelical, more zealous, more laborious. No where have more admired authors won the public approbation ; no where have more dangerous and determined infidels appeared to corrupt the principles of the age : and the questions which have of late been discussed in the general assembly, awfully demonstrate how great a body preponderates there, against the advocates for the ancient doctrines, and the faith once delivered to the saints.

As the *Scottish Church* grew by degrees more and more into a worldly sanctuary, the abuses of patronage, and other things, which grieved and disgusted many of her most excellent pastors, produced

duced divisions. These led to the Presbytery of Relief, the Seceders, the Burghers, and Anti-burghers, the shades of whose differences this history cannot particularize. Yet among those much of the power of real godliness remained. An host arose, with the famed Erskines and their fellows at their head, who were zealous advocates for the truth as it is in Jesus, and sought to revive the life of religion in their several congregations. Their labours were eminently blessed, and remarkable out-pourings of God's spirit have been recorded in many parts of that vineyard. I shun not to use expressions, which may be branded as enthusiastic by modern divines. I believe the Holy Ghost is yet given.

Truth compels me to say, that among these separatists of various denominations, the greatest zeal to promote the evangelical doctrines hath been displayed, though the established Church hath not ceased to furnish many, very many eminent witnesses for God, not ashamed of the cross of our Lord Jesus Christ, but daring to be singular, and to bear his reproach. Under their ministry, a numerous and chosen people in the Scottish Kirk, as well as among the dissenters, continue to be reckoned to the Lord for a generation; and proportional to their numbers, the members of the Kirk are generally better informed, and more evangelical

cal in profession, than the people in England. But great and awful declensions from gospel purity must be acknowledged and lamented. The increase of wealth and fashionable manners have not improved their moral system; whilst the love of many hath waxed cold amidst the prevailing taste for science and dissipation.

It is however a pleasing trait, and highly deserving mention in a work of this kind, that none have more cordially come forward in the heathen mission than our brethren in Scotland. The same spirit of charity and conciliation among the truly gracious of different denominations, hath softened down the bitterness of asperity, which had too frequently prevailed; and those have agreed to unite in labour and worship, who for a long while had been in a state of utter repulsion from each other; whilst the riches of their liberality have demonstrated how deeply they have the object at heart, of seeking the souls redeemed, in heathen lands, by the blood of the Lamb. Thus hath a body of confessors of evangelical truth, cleaving steadfastly to God, been yet preserved, as exemplary in their lives and labours, as sound in the faith, and able advocates for the ancient reformed doctrines. These, however unfashionable in the eyes of many, continue to be held fast by them as the most sacred deposit, and most inestimable treasure. Scotland,
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in general, hath shared with England, and like Jesurun, hath waxed fat and kicked. Such is human corruption, that the abounding gifts of Providence too often afford occasion of abuse. How hardly shall they who have riches enter into the kingdom of heaven? Yet, when the spiritual Church is the object, North Britain will not be found the least among the thousands of Israel.

A blessed effort has of late been made to revive the spirit of evangelical religion more generally in Scotland, by a Missionary Society instituted for *propagating the Gospel at home*. A number of zealous, well-informed men, have gone about preaching every where, and their labours have been attended with the happiest effects. Many have been roused from the torpor of indifference, many called by their ministry out of darkness into marvelous light. This has awakened the enmity and jealousy of the craftsmen; and the *General Assembly of the Church of Scotland* hath issued a *pastoral admonition* against these faithful labourers, which breathes a bitterness and asperity, that cannot fail of carrying its own antidote along with it, and holding up most strikingly to the view of every serious mind, the difference between the revilers and the reviled. Whoever is at the pains to examine facts, and the assertions in this philippic against the promoters of evangelical religion, will find as many falsehoods

falschoods as lines; so that happily, the more it is read, the more essentially it must serve the cause which it was designed to reprobate. Thus does the Lord bring always good out of evil. The wrath of man shall praise him.

IRELAND,

Still unhappily sunk in darkness and the superstitions of popery, and little more adorned with real evangelical knowledge in those who have assumed the name of Protestants, hath long afforded matter of much sorrow to such as looked for the life and power of religion. The same zealous advocates for spiritual godliness, above recorded, have passed from England into that kingdom; and what is called Methodism, hath spread out its branches through many parts of that nation. God has of late also graciously raised up a precious band of the clergy in the established Church, though few indeed in number comparatively, and of small reputation among their fellows, yet are they earnestly endeavouring to revive a spirit of zeal and true Christianity; to make the name of Jesus more precious, and his authority more respected. Many, I trust, by their labours, will, in the day of God, be written among the righteous; and when the
Lord

Lord shall collect his redeemed, be found to have been born there.

It is to be lamented, that ignorance and popery still spread their thick mists over the bulk of the common people : and that the Protestants maintain but little more than their name and immortal hatred to popery, the general profession of their fellow-subjects. Some change must shortly take place. The crisis approaches. May the God of all grace give a prosperous issue !

It is with pleasure I record a happy commencement of missionary labours among them, similar to that in Scotland. In Armagh and the province of Ulster, some faithful ministers, affected with the ignorance and desolations around them, associated for spreading the gospel, and resolved to endeavour to rouse their fellows to a deeper sense of religious truth. They invited some brethren from England to go over and labour among them, as itinerants, in the province of Ulster, and they were heard with the most awakened attention. Multitudes of papists attended their ministry in opposition to all the warnings of their priests, and vast congregations assembled wherever these faithful labourers travelled through the province.

A similar

A similar association is formed at Dublin, for the same purpose, hoping to diffuse the knowledge of a Saviour's grace among their benighted countrymen, and to turn their minds from the miserable distractions of politics, to the greater concerns of the salvation of immortal souls. May their efforts be crowned with abundant success!

The other branches of the reformed Church in America, and on the Continent of Europe, claim a few additional remarks, and will bring the whole of this period to its close.

THE BRITISH COLONIES;

Once so precious a limb of our political body, one with us in language and religion, but now separated from the parent flock, and flourishing under independent sovereignty, deserve a memorial in the history of the true Church. From the beginning, a number of zealous ministers of the cross have maintained the power of godliness in that vast continent; and in many places singular revivals of the spirit of life have been remarked. Peace, riches, commerce, and increasing prosperity, indeed, had long ago contributed greatly to the introduction of luxury and corruption into the larger cities: and though a remarkable decency of conduct was still

generally maintained ; the sabbath honoured ; and the stage, with its corrupting entertainments, universally prohibited ; yet, as many grew more earthly and sensual, profligacy of manners spread and prevailed, and great declensions from the strictness of piety, which formerly distinguished them, were observable. To revive the work, the zealous Methodists, often and many of them crossed the ocean, and preached through all the Continent, as they had done in England, and with the greatest success. Those, who were called by the ministry of Mr. Whitfield, formed congregations of their own, or joined with the Presbyterians and Independents, universally spread over that Continent. The societies of Mr. Wesley were united under him, and more approached the episcopal regimen. Accordingly one of that body, ordained a bishop by the nonjuring bishops, still subsisting in Scotland, continued that form of discipline : and another, I think, sustains the same office by the appointment, or approbation of Mr. Wesley, at his last transatlantic visit. The zeal and activity of the Wesleyan Methodists, is highly commendable ; and they number more than eighty thousand in society, blacks as well as whites, besides a vast body of hearers, who are not received into bands and classes ; the names given to the smaller private associations, into which, both men and women, separately, are distributed. Since the peace, the intercourse

tercourse has been frequent, and preachers from the general conference go over, and cement the union between those abroad, in America, and the Leeward Islands, and those at home. They are said to be in a very flourishing and increasing state.

But the general interests of religion in America have suffered greatly during the intestine broils. The life of a soldier is very inimical to the progress of godliness, and when men are violently agitated with the politics of this world, their minds are too much taken up to attend to the concerns of a better. In the scramble for wealth, power, and eminence, conscience is often warped by convenience; and actions admitted, inconsistent with the strict piety of a holy conversation. Since the independence of the nation hath been established, a new race of men hath risen up: deeply engaged to enlarge the commerce, wealth, and importance of their republic; and, like others in such situations, too inattentive to the greater concerns of the world to come. The increase of riches, and unlimited liberty, naturally lead to dissipation in the greater cities, and to the establishment of all those fashionable sources of amusement and entertainment, which had been proscribed by the policy or severity of manners of the former generations. Playhouses are now opened, and furnished with

English performers, and public places of pleasure invite the idle and luxurious to spend their evenings together ; from which it would be too absurd an idea, to suppose they can return at so late an hour to meet their families in prayer and praise ; practices which formerly obtained almost in every house.

Yet, amidst the vast increase of natives, and influx of strangers, many are still found fearing God and working righteousness. Nothing can be more conducive to the best interests of religion, than the perfect and complete toleration of every denomination of Christians, there established as a fundamental law : the state not in the least interfering, nor supporting any dominant profession. As the vast number of episcopalians, settled in many of the provinces, required a bishop, the English bishops consecrated two for America : these, with the bishop from the non-jurors, continue the succession ; and as they have no courts spiritual, no chapters, no cathedrals, no provision but the voluntary contributions of the faithful, no where, probably, will there be found of the prelatical corps, men more nearly approaching to primitive episcopacy. It only remains that they should be multiplied and itinerate, to become more conformed to the apostolic model, if they possess but the apostolic spirit.

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The most animated life of religion will probably be found in America, as in England among the Methodists, or those who share the reproach of the cross for their zeal and fidelity, and non-conformity to this world. The Moravians have a few precious congregations. The various denominations of Christians have many among them, who have tasted of the grace of God in truth. At New York and Connecticut, the late vigorous efforts to promote a heathen mission, demonstrate, that zeal is not extinct among the chief of their ministers and people; and, that though ungodliness and dissipation are come in like a flood, the spirit of the Lord is still raising up faithful witnesses, to lift up a standard against them. America may not improbably yet afford a refuge for Europeans, if our miseries increase; and receive into its bosom the faithful, in a day of persecution or desolation, which may yet be coming on the European nations.

The visit of a gracious brother from one of the northern colonies, enables me to add a report, as pleasing as authentic, of the present state of religion in his vicinity: and though Boston, and the more commercial towns, have lost much of the life of godliness, and the purity of gospel truth, both among ministers and people, there seems to be a large and increasing body in the different

provinces, who hold fast the faithful word, and labour to fan the spark of heavenly love and zeal into a brighter flame of genuine Christianity.

No less than one hundred and twenty townships and parishes have experienced a very considerable revival of religion among them, and the progress seems increasing in the middle and northern parts of Connecticut, in many towns of Massachusetts, in some parts of Vermont, and the north western states of New York. In a single parish of these a hundred persons have been added to the number of the communicants in the space of one year : and like promising appearances have arisen in the western counties of Pennsylvania and South Carolina.

The Missionary Society of New York, has made an effort to send a mission to the Chickasaw Indians ; and the Cherokees have communicated their desire of having faithful labourers among them, to teach them the way of salvation.

Thus an uncommon attention to the great concerns of an eternal world, seems lately to have been awakened, within a very short time, through many parts of this great Continent. The too neglected interests of their heathen Indian neighbours, also have been laid on the hearts of many faithful ones,
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and societies instituted, and commencing active exertions for spreading the knowledge of the truth as it is in Jesus, to the Indians in their vicinity. How vast a field is open for their labours, an eye cast for a moment on the immense interior parts of that vast continent will discover. Where the harvest is so plenteous, may the gracious Lord grant that the labourers may not be few ! But as the Americans have so greatly increased their population, and daily extend their settlements farther and wider, may the glorious light of the gospel of Christ be diffused on every side, and true Christianity attend the progress of civilization, and cultivation through the woods and wilderness of this rising empire.

A summary view of the nations on the Continent, where the reformed religion is professed, must terminate the subject. I shall begin with

GENEVA,

The cradle of the Reformation, and *the Helvetic body* adjacent. The same causes have there been productive of the same effects. Attachment to the peculiar doctrines of Calvin, Zanchius, and Œcolampadius, has long been greatly weakened by the spread of the Arminian tenets, and by the pro-

gress of the new philosophy overturning all religion. The information I receive, misleads me, if through all the Protestant cantons, the greatest decays are not visible. The Lord's day is closed with amusements, beyond the others; and those, who descend from the pulpits, partake of them with their flocks. Though a decency and sobriety of manners is yet preserved, the power of evangelical religion is little demonstrated in the ministers, or the people. The arch-infidel Rousseau, with all the strange oddities of the man, by his pleasing style and manner, spread his destructive opinions; and Voltaire, the more crafty and jealous rival of his fame, diffused in all his vicinity, and especially at Geneva, the poison of his scepticism, to which his scenic representations contributed not a little, by attracting the lovers of pleasure, more than lovers of God. To him all flocked, who dwelt in the vicinity, and imbibed his abominations; and all who passed that way, from every quarter, were proud to be introduced to the high priest of infidelity, to admire his wit, adopt his ridicule, and be initiated into the mysteries of incredulity. Hence, I doubt, if there remains a single professor, or pastor, at Geneva, who adheres to Calvin, either in principle or practice; but the lowest form of moral essay, and Socinian Christianity prevails. The convulsions, under the name of liberty, have tend-
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ed greatly to increase the general apostacy, and they are nearly become French in irreligion, as in politics.

Throughout *Switzerland* the same spirit is too prevalent, though not without some happy exceptions from the prevailing infidelity. Basil still maintains a precious body of ministers, and others, associated to maintain and diffuse the principles and practice of the true evangelical religion. Their correspondence with the Missionary Society at London, speaks them men of the same heart and mind; and their exertions to diffuse the knowledge of a crucified Jesus in their vicinity, manifests the spirit of primitive love and zeal that animates them. May their numbers increase, and their labours be more abundantly blessed to the diffusion of light and truth on every side! The fraternization with France, whose armies have overrun the country, and destroyed their constitution, augurs no good to Helvetic liberty and prosperity, any more than to religion. We must wait, however, till the tornado is passed, to see whether its final effects will be destructive or salutary.

FRANCE,

FRANCE,

Once distinguished for the purity of the reformed faith, and then, as we have seen, reduced to the greatest extremities, by the bigot persecutor Lewis, continues sunk very low in every religious view. I have mentioned before its declensions, and the cause of them ; nor do I hear of any revivals, now that every link of the chain of popery is broken, and every man's bonds loosed. I am rather induced to think, the Protestants themselves have drank as deeply as any others into the infidel philosophy ; and, as long ago, they had greatly declined from the purity of doctrine, and the spirituality of religion, the late revolutions have produced no beneficial change ; retaining only their immortal hatred of popery, that is now gratified to the uttermost, and none more cordially help forward the desolation of every ecclesiastic and monastic institution, than the Protestants ; but of any zeal in faithful labourers, or of living Christianity among the Protestant professors, I can find little evidence. A few, indeed, sigh over the abominations, and in the south of France a cry is heard for the pure word of God ; but the labourers are not found, or compelled to conceal themselves. Every where else, amidst the tumults, conflicts, agitations,

agitations, prevalent, which have engrossed the attention, and seized upon the passions of mankind, little concern remains about any religion at all. The zeal of methodism made some feeble efforts to enter into Normandy and Brittany, whilst the communication was open : but every thing has been in a state so convulsed, and every foreigner liable to such suspicion, that, I apprehend, nothing can yet be done or hoped, till some settlement of the nation, with toleration, shall embolden the zealous to attempt, once more, communicating to them the blessings of the everlasting gospel.

HOLLAND.

THE United Provinces have constantly maintained the reformed faith as the national profession ; and with a great similitude to our own, adopt formulas, not really believed ; and profess to receive the decisions of the synod of Dort, whilst in general, I fear, the ministers exhibit more the traits of Episcopius, and our own latitudinarian divines. The love of gold has generally prevailed over the love of godliness in the multitude ; and the philosophic pride of reasoning hath sent forth from their universities, teachers too wise to **submit** implicitly to the reformed opinions of **Calvin**, or the creed of Athanasius. Less dissipated, indeed, yet

yet more intent on gain, till the late desolations came upon them, religion in its vital power was too little known ; a few good men still remained, who preached and taught Jesus Christ. A small body of Moravians, and a larger band of Mennonites, maintained a stricter attention to the worship and service of God ; but in general an icy coldness of devotion, and dull formality, discharged the public weekly services at Church : and little family religion, or associations for prayer or praise, were any where found. French influence, French manners, French government, now afford little prospect of amelioration : unless it be from the hope, that when matters come to the worst, they may mend. The profession of the nation, indeed, remains unchanged ; yet one step has been taken to abolish that, by withdrawing, it is said, the stipends from the ministers of the national establishment. True religion can well subsist without an establishment ; but when the power of godliness is lost, the form of it will quickly follow, when no longer supported by the state. The priest, whom men maintain to pray, will hardly continue his function when his salary ceases.

One happy trait of the revival of the spirit of godliness among them, hath of late appeared. Dr. Vanderkemp, a Dutch missionary, gone with others to the Caffre country, from the London Missionary Society,

Society, having first visited Holland to settle his affairs, dispersed an address from that body, which produced the happiest effects. A considerable number immediately associated for the same missionary purposes at Rotterdam, and continue to pursue with zeal this blessed object.

Another similar society has been recently formed at Aurich, in East Friesland; and as they are men of a like spirit with their missionary brethren, we cannot but hope that the most blessed effects will ensue, and faithful men be raised up in the spirit of primitive evangelists, to spread the true gospel of the grace of God, abroad and at home.

The present tempestuous moment, will, it may be hoped, be succeeded by some happy amelioration; and the inhabitants, from the scourge they have suffered, learn righteousness, and return to Him, from whom they have so greatly departed. If such be the event of all their sufferings, the issue will be peace.

GERMANY.

THIS pillar of the reformation and primary beacon of divine light and truth is grievously defaced, and darkness hath again covered the earth.

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The Calvinists as well as Lutherans have too generally imbibed the principles of the infidel philosophy. Excluding the government of the all-wise and righteous Jehovah, they have placed blind fate upon the throne, and substituted the doctrine of *necessity*, for God's predestination and grace. Scepticism leading to atheism naturally brings up the train of these depths of Satan. The wise above what is written, pride themselves in the acuteness and freedom of their researches, and those who are trained up for the ministry in the universities and seminaries of learning, unless my information misleads me, are early initiated in these anti-christian principles; and commence their career with the purpose of debasing the faith which they are obliged to engage solemnly to maintain; whilst he that departeth from evil maketh himself a prey. And should any man appear zealous for truth, and exhibit traits of holy walking with God, he would infallibly bring on himself a stigma of peculiarity, and render himself alike obnoxious to his teachers and fellow students. Thus educated, and thus ministering, it cannot be expected but that the consequences should follow, which are too evident. And even where more daring blasphemy against the fundamental doctrines of Christianity does not lift up its banner, a state of lifeless torpor and indifference prevails. The forms of religion are hastily and perfunctorily discharged, whilst a life of worldly

worldly conformity or scientific pursuits leaves scarce a trace visible of the mind of Christ, and of a conversation in Heaven.

Among all the states and free cities professing the reformed faith, I can procure no information of any remarkable revivals of evangelical truth and spirituality of religion. I cannot however doubt, but that, in many places of that vast country, there are found men of a true heart holding fast the head Christ, who search the Scriptures daily, and, as their confessions and forms of worship are conformable to its dictates, adorning the doctrine of God our Saviour, whose cross they bear, by a zeal for the truth as it is in him, and by a conduct formed on the bright model of his own great example. But among ministers and people these happy exceptions are too few, whilst the general body is carried down with the torrent of infidelity and dissipation, worldly pursuits, or science falsely so called.

That God hath not left himself without witnesses, may be concluded from some evangelical associations lately formed, with a view of reviving the work of the Lord in these present evil days: the spirit which breathes in their correspondences, witnesses that the vital spark of genuine Christianity still glows in the bosom of a few, who are waiting
for

for the times of refreshing from the presence of the Lord, and crying to him as his elect, day and night; that he would hasten his work, and kindle such a flame of love and zeal, as all the waters of opposition cannot quench, nor all the floods of false philosophy be able to extinguish.

From the whole of this view of THE REFORMED CHURCH, we may perceive every where, throughout its extent, a chosen generation, a peculiar people, often indeed thinly dispersed, and in some countries apparently declining; in others exhibiting stronger symptoms of vitality, and striving against the evil around them, with some happy success; and with an increasing number of faithful labourers. Nor in any comparative view of the days which are past, can the present be counted inauspicious. I am rather disposed to think and hope, that the end of the eighteenth century hath produced as plenteous a harvest in the gospel field as any of the seasons of revival since the time of the reformation.

In no æra have the doctrines of the gospel been more clearly opened, and by a greater variety of able and faithful men, and probably at no time since the days of the apostles, shall we be able to produce a greater number of Christians, who could give a sounder and more explicit reason of the hope, that

that is in them, derived from views more purely evangelical; and who walk more closely with God, in righteousness and true holiness.

CONCLUSION.

IN following the Church of Christ through the wilderness of this world, we have beheld scenes highly glorious, and deeply afflictive: the mighty power of the great Head of the Church, preserving it through the fires, and the constant opposition of the god of this world, to disturb its peace, and sully its purity. In all ages the same corrupt nature of man hath been seen producing the same effects, in the exercise of proud reasoning, worldly pursuits and sensual enjoyments; and the influence of divine grace hath appeared in casting down these imaginations, and bringing every thought into the obedience of Christ; in weaning the affections from this world, and fixing them by realizing views of faith on a better. Thus two sorts of persons figure on the scene, and only two; the children of God, and the children of the wicked one: the latter always the many, the mighty and the wise, the former the few, the poor, and the despised of this world; comparatively inferior in all that men esteem, and only great in the sight of God. How in the unequal struggle a body of such evident inferiority hath been preserved, is among the

manifest evidences of his care, and the fulfilment of his promises, who hath said, "I will never leave thee nor forsake thee;" "Lo! I am with you always, even to the end of the world."

The first age exhibited the blaze of gospel light in all its purity and vigour, and the triumphs of the cross over the power, craft, and malice of men. But clouds soon obscured the face of day: and though many were purified through the fires of martyrdom, and the body of the Church was seen extending her wide arms to embrace the then known world, yet the enemy began to sow his tares among the wheat, and they sprang up so vigorously as threatened to choak the good seed. The profession growing general, and the power of godliness declining, no sooner had Christianity gained an establishment, than we see the Church sinking into a worldly sanctuary; and ambition, pride, and avarice seated in the high places, and claiming unhallowed dominion over the consciences of men. For more than ten centuries, things continued to go from evil to worse, till all religion at last seemed lost and buried, in name and form, in superstition and tyranny. A few indeed in every age, reduced very low, sometimes apparently to two or three witnesses, continued prophesying in sackcloth, to a world lying in wickedness. But God remembered mercy. His promises must be fulfilled

fulfilled in their season. A day of revival broke ; the light diffused itself on every side, a beam of it hath passed unto the ends of the earth. However sad our declensions have since been, God hath never forsaken his Church and people. Times of refreshing have come from the presence of the Lord. In our own land remarkable interpositions of his arm made bare have appeared ; and greatly as our faith is often discouraged by the lukewarmness of the friends of truth, and the might and multitude of its enemies, yet how much more reason have we to hope, and how much more encouragement for exertion, than in the first days of reformation ? It appears much more practicable now to preach the gospel among all nations, than at that day to evangelize the smallest district. Great and manifold indeed are the discouragements yet in the way ; fear and unbelief magnify the difficulties ; and too many despairing of the event, discourage their brethren, and weaken their hands ; but surely if God will work, then none can let it. Instruments will not be wanting for the greatest and most extensive exertions, when he in his providence opens the door of entrance, and by his spirit shall rouse up the zeal of very many, to say here am I, send me. We have seen strange things in our day, which could hardly have been imagined, even a few years ago ; and who can tell, but that we may see greater things than these, when

the adorable Lord shall take to himself his great power and reign ; when all the ends of the earth shall remember themselves, and be turned unto the Lord, and all flesh shall see the salvation of our God. Such events the prophecies bid us expect ; such the promises embolden us to hope, will *shortly* come to pass. It is not by lying down in despondence, but by rising up with resolute determination to be found active in the cause of God and truth, that the work will be done. Let every faithful individual but solemnly and seriously enquire, what can *I* do? Resolving to spare no labour; to decline no hardship; to omit no proper means; but sacredly to devote his person, substance, influence, abilities, to advance the kingdom of righteousness, peace and joy in the Holy Ghost ; and it is impossible to say, what an amazing progress may be made in the course of a very few years. Whenever such a spirit, poured out from on high, shall animate the bosom of the real followers of the Lamb, then shall we see him coming with power and great glory. All obstacles will be laid low; all difficulties surmounted; and the Church of the first-born, whose names are written in Heaven, collected from the four corners of the earth, shall compose one fold under one Shepherd.

If any thing written in these pages shall stir up the heart of but one man to pray more fervently
for

for this blessed advent—if it fire one tongue to speak more boldly in the name of the Lord Jesus—if it shall have removed the least of our unhallowed prejudices against each other—or tended to conciliate the faithful few, whom education or bigotted asperity had disunited—if it shall help to concentrate our efforts more vigorously in the one great object, and to hasten the desirable event—then shall I not regret the labour of this research, and shall hope that I have not lived or written in vain.



ALLEN

APPENDIX.

APPENDIX

APPENDIX.

No. I.

Concise View of the present State of Evangelical Religion.

THESE Volumes of Ecclesiastical History submitted to the judgment of the public have been drawn up, amidst the astonishing changes which have of late convulsed the great republic of Christendom, and the issue of the conflict we still wait in awful suspense. The Great Lord of the universe, however afflictive the dispensations of his providence may appear, will ultimately over-rule every event for his own glory, and the accomplishing his prophecies and promises respecting his Church and people. His kingdom is an everlasting kingdom, and his dominion that which shall not be destroyed. The desolations which are wrought will ultimately cast down the barriers which have been erected against evangelical religion; and whatever be the event politically, truth and godliness shall finally prevail

prevail, till the earth be covered with the knowledge of the Lord as the waters cover the sea.

In full confidence that the counsel of the Lord shall assuredly be fulfilled in his own appointed time, we may with some pleasing prospects of its near approach, contemplate the present state of the Christian world; and the review will give strong reason to believe, amidst all the just complainings of the spread of infidelity and licentiousness, that the former days were at no time, probably since the first spread of Christianity, better than these; and that, humanly speaking, in no age the facilities were so great, and the means apparently so efficaciously provided for spreading the knowledge of salvation to the ends of the earth. It is impossible not to deplore the evils which abound, yet ought we not the less to rejoice in the glorious diffusion of gospel grace, and the evidently encreasing circle of true Christianity abroad and at home. Nor can we but indulge the pleasing hope, that the same ability to spread the doctrines of truth, and the spirit of zeal which hath lately arisen to make the attempt, will gain force as it proceeds; and that

that whenever peace shall again return to bless the earth, the restored communication among the nations, shall mightily tend to the extension of the Redeemer's kingdom in Christendom, as well as facilitate a door of entrance and utterance among the heathen, who have not yet heard his fame, or seen his glory.

In the mean time, it may be encouraging as well as instructive, to cast a glance over the nations professing Christianity, to consider their present situation with respect to the great object fought out in the History here detailed, *the true Spiritual Church of Christ*, and to be confirmed in the conviction, that it hath increased, is increasing, and shall increase, till the gentiles shall come to his light, and kings to the brightness of his rising.

In this concise review, I shall begin with the North of Europe, and proceed to the South, turn to America and the Indies, and pass to New Holland and the Islands of the Pacific Ocean, that wait for his law, pointing out every hopeful symptom that leads to usher in the days of the Son of Man.

RUSSIA.

RUSSIA.

WE have considered the state of this vast empire, hardly yet emerging from barbarism in many of the provinces, and little advanced in evangelical knowledge or practice; yet may it justly be regarded as a favourable circumstance, that a growing intercourse formed with the more polished nations of Europe, naturally leads to a higher state of civilisation, and to a happier cultivation of literature. And as the most intimate connections of Russia are with those Protestant nations in which the power of godliness most prevails, it cannot but afford many and great opportunities for the admission of real truth and godliness among them; especially as the policy of the government holds out encouragement to the settlement of foreigners, and indulges all Protestants with free toleration. This has already produced some happy effects in the little colony of Germans on the Wolga; the faithful who have arisen in Lithuania; and probably a few at least dispersed through the empire, who, having the book of truth, and liberty to consult its contents, are more than nominal believers.

lievers. It is a great advantage, that Christianity is the general profession, that the orthodox creeds are professedly the national belief, and however low the present state of spiritual religion may be among them, some sparks have appeared, and a door of hope is open for the admission of farther light and truth, whenever it shall please the Lord to arise, and have mercy on that part of his Zion.

SWEDEN,

LUTHERAN in profession, enjoying the free use of the word of God, holding the Augsb-
burg Confession, and filled with ministers of the Christian sanctuary, affords symptoms of real religion, and prospects of greater revival. The correspondences between us and them, of late breathe a cordial good will to the cause of God and truth, afford information of new efforts making to spread the knowledge of evangelical doctrines among the poor of the flock; and in the very lamentations they contain of the spread of infidel principles, and the too great indifference to all spiritual religion, it is manifest there is a body yet remaining,
who

who fight for all the abominations that are committed to the dishonour of the Christian name, and whose voice is yet heard, preaching and teaching Jesus Christ, however unfashionable such fervour may appear, and such truth be regarded. If active zeal and the power of godliness be at a low ebb, there is still vitality in the body, and only waits the coming of the spirit of the Lord, on the appointed Samsons, who shall cast down the temples of Dagon.

DENMARK AND NORWAY,

ARE in a state similar to their neighbours : of the same religious profession, sharing, I fear, equally in their declensions and infidelity, but retaining in their established church the true principles, and not destitute of faithful witnesses, who preach and teach Jesus Christ, know the power of his resurrection, and seek to make him known to others. Their missions to Greenland and the Coast of Malabar, speak an attention to the Christian doctrine : and whatever cause for complaint there may be of want of zeal and enlargement in these objects, yet, so far as they have gone, there

there is a blessing, and nothing hinders, whenever the Lord shall waken their ministers to more vigorous exertions, but that they may enter in both the Indies, and lift up the banner of the cross.

GERMANY.

THIS vast country, divided into different principalities, the cradle of reformation, in so many places affording strong symptoms of awakened zeal for the cause of Christ; and from whence the good Moravians have gone forth to spread eminently the gospel among the heathen, may be justly expected to have their youth renewed, as the eagle's. In the north, chiefly Protestant, much true religion is yet to be found. The annual meeting of many zealous Lutheran ministers in Lusatia, proves, that a living body of faithful witnesses still subsists. From Berlin, Lusatia, Saxony, &c. correspondences of the most pleasing nature assure, that there is a generation to the praise of the glory of God's grace. Efforts are made to send forth men of faith and truth, to address the poor, and spread religious tracts, and the labours are blest. It must be acknowledged,

ledged, that at Berlin, and all the courts of Germany, the fashionable philosophy has made a rapid progress, and those who had confessedly no part in the kingdom of God in their hearts, were ready to take refuge in infidelity, and to treat the religion of Jesus with contempt; but it hath survived their Pagan predecessors, and it will live and flourish when all its revilers shall fade as the leaf. Many continue to lift up a standard against the overflowings of ungodliness. Of late, a spirit of zeal and life seems awakened in divers places, and it is hoped the number of faithful witnesses increases. The door is open, and however there may be many adversaries, they have apparently much less difficulties to encounter, than Luther, Carlostadt, and others met and overcame. We have assured evidence, that many faithful labourers there cultivate the Lord's vineyard. The cordial approbation expressed, and the affectionate regard testified towards those in England, who have lately turned their attention to the poor heathen, demonstrate that the love of the truth still lies deep at their hearts. May their own labours tend more abundantly to diffuse it on every side!

POLAND.

POLAND,

NOW no more a separate kingdom, has certainly, by its partition, lost nothing on the side of evangelical religion, and at least gained greater facilities for its admission, whenever the Lord shall pour out his spirit, raise up instruments, and send them forth to labour in that barren land. Those under Russian and Prussian dominion, will probably meet no obstacle from government in the introduction of the true gospel. If good subjects, it will be permitted to them to choose their own religious profession. That spiritual matters are at a very low ebb, is much to be feared, where Romanism has so long predominated, and Socinian Christianity held for a while its strong holds: but the darkest moment precedes the dawn. Arise Lord, and plead thine own cause!

UNITED PROVINCES.

OF all the nations of the Continent of the reformed religion, in these provinces its most living power seems to have been preserved.

We have seen their history, and in this moment of political crisis, have the pleasing evidence, that whatever their future destination may be, under whatever government subsisting, the spirit of life and truth still burns among them with an unextinguished ardor. Greatly as they may have suffered by preceding declensions, or more lately from French fraternity, we know there is a precious seed preserved in the midst of them, both ministers and people, who are counted to the Lord for a generation. The convulsions they have undergone, and the sufferings they have endured, have purified many in the fires. They have felt the Lord's controversy with them, and have awaked from the torpor of indifference. A spirit of zeal and activity is excited. At Rotterdam many have united for the purpose of extending the gospel among the heathen. In Friesland a considerable number of ministers have associated for the same blessed end. Some happy symptoms of a deeper concern about eternal things has appeared in different places, and these awakenings speak present mercy, and augur future blessings. A preparation is begun, whenever happy days of peace shall return, for arising to the help of the Lord; and with

with their renovated commerce, none are likely to possess greater opportunities of spreading the gospel among the heathen than our Batavian brethren.

SWITZERLAND.

PASSING up the Rhine to its source, we know at Franckfort, and Neuwied, and probably at other places, that there is a faithful people, witnessing to the power of the gospel, extending their desires to the heathen, and longing for the spread of saving truth into all lands. We have assured evidence, that the Swiss Cantons, however declined in religion, or ravaged by invaders, are not destitute of the living power of godliness, and many are associated for the revival of true Christianity. At Basil and Zurich are found men in whom is the spirit of the living God, who are united to spread his glorious gospel around them, and are zealously disposed to forward missionary efforts among the heathen. Such a marked evidence of active exertions manifests the remaining power of divine grace in the midst of them; and, that from them shall the word of

God again found forth, and that they shall be made blessed and happy instruments in the preaching of the everlasting gospel.

FRANCE.

IN the present convulsed, and turbid state of that great nation, where all religion seems for a while to be overturned, it is difficult to say, what true religion is yet hidden among them, and what may be hoped, when quiet of any kind, and a settled government, shall succeed to the state of war, and ravage, under which all the provinces groan. Many Protestants are found holding fast the faithful word. We know that in Languedoc an earnest desire has been expressed to send among them ministers, who should preach the pure gospel of Christ. We have evidence that some such are labouring with zeal in Alsace, in connection with the society at Basil: and it can hardly be doubted, that in other places, however the spirit of Protestant zeal may have declined, that the Lord hath not left himself without witnesses. When the day shall come, that friendly intercourse between contending nations

tions shall be restored, the number of these will probably be found more than we expected, and the very miseries of the kingdom to have contributed to call men's mind to a deeper consideration of eternal things. Though I can look only to those of the reformed religion for the extension of the Redeemer's kingdom, and believe it is from them it must arise; I mean not to suggest that real spiritual men may not be found among the French Catholics, who have not renounced the Lord Jesus Christ, though they may have been restrained from more open confession of him in those days of rebuke and blasphemy; and this good, I trust, shall arise out of all the evils which have preceded, that men's minds will be more prepared for the gospel word, and greater liberty in religious matters be admitted, whatever party may finally prevail, than was before. The very kindness shewn to their exiles, will teach at least a more tolerant spirit. If the barriers of bigotry are broken down, and some of the stumbling blocks removed out of the way, divine truth will find easier access; and, whenever the Lord shall speak the word, great will be the company of the preachers. Why may

not this people, after all its convulsions, become a praise in the earth?

From this review therefore of the *Protestant* cause on the continent, there appears in all lands a precious seed counted to the Lord for a generation, and a body ready for active service, though small, and of no reputation, yet among the weak things of God that are stronger than men.

In all the *Catholic countries*, a state of great debility has been apparent, and the vials of wrath have been particularly poured out on the throne of the beast. The ecclesiastics, the convents, and all the wealth and magnificence attached to them, have been in an especial manner the objects of destruction; and are so fallen, as probably never to rise up again to their former weight and importance. The prevalence of impiety and infidelity, however greatly to be deplored, has cast contempt upon the dogmas of popery, and loosened every man's bonds from that servitude of opinion, in which they had been so long held. To read and think is a liberty now generally taken;

taken ; and however the best things are abused, the benefits, with all the abuses, greatly preponderate. Persecution, on account of opinions, will, henceforth, more difficultly be supported, and its savageness at least controuled. A sense of interest, as well as the dictates of humanity, prescribes greater indulgence to men of different sentiments, whilst they are useful, peaceable, and industrious subjects. Even the lawlessness, libertinism, and universal rage for pleasure, however criminal, offer no such barriers to divine truth, and the convictions of conscience, as the false religion, superstitious practices, and commutations of popery. The idea of pardon being to be purchased in this life, and the torments of the next bought off, were much more fatal opiates to the conscience, than all the suggestions of infidelity. The latter left the heart more open to the sword of the spirit, which is the word of God ; the former steeled men against all conviction, and lulled the conscience asleep in a pretended religious hope, and there was no hope. Thus all the circumstances considered, in all the lands of popery, the obstructions are certainly diminished, and the way of access easier for

the admission of evangelical truth, and a silent preparation made for the way of the Lord. I have no doubt that a few years will see the pure gospel preached in France, and even in that bigotted country, the Netherlands. Italy, rescued by the warriors of the Greek and Protestant professions, in a great measure, can hardly forbid toleration to the religion of their defenders; and Spain and Portugal, though last, yet in the end shall be enlightened with the beams of gospel grace. In the consideration therefore of all circumstances on the continent, I cannot but infer, the great declension of the popish power, the more abundant facility for the admission of religious enquiry, and the probability, that as the arms of persecution are weakened, the exertions of the faithful will be increased, and a part of the pressure being taken off the spring, its elasticity will overcome the remaining resistance. I look forward to the approaching century with hope, for great increase of the *one true Church*, of the redeemed, whose names are written in heaven.

THE

THE BRITISH ISLES.

BRITAIN seems preserved in a peculiar manner for the purposes of God's glory in the revival of religion in the earth. Providentially favoured with an extension of commerce, such as no nation ever before possessed: enabled by her resources to stop the ravages of the Gallic torrent, which threatened to sweep the earth with desolation; and in her bosom containing a body of such faithful people, as perhaps no other kingdom on the earth can produce. The amazing increase of gospel truth among ourselves, the spirit of activity which hath been of late exerted to make known the glory, and to erect the kingdom of our Immanuel in the hearts of men—the many, and increasing associations to diffuse the knowledge of Christ Jesus, wherever our wooden bulwarks float on the ocean—the vast number of faithful witnesses rising up at home—and the readiness of a multitude to devote themselves to the service of the heathen in all lands—All these things speak an æra highly auspicious to the progress of evangelical religion, and the more extensive spread of true Christianity, than our times

times had before seen or hoped for, or any of the ages that are past presented to our view. It is indeed yet but the morning spread upon the mountains ; but if God will work, it shall shine more and more unto the perfect day. Deploring, as we justly may, the wide spreading ravages of infidel opinions ; the eager pursuit of dissipation which abounding wealth affords ; the earthly tempers engendered and nourished by great commercial engagements ; and the irreligion of the many, the wise, the mighty, and the noble ; yet is there found in the midst of us, a great and active body, who have the kingdom of the Lord and his Christ supremely at heart ; and are willing to spend and be spent in this blessed work. Nor at any time since the Reformation hath there been found a more diffused knowledge of the truths of the gospel, and a more apparent disposition to extend the communication of them to the ends of the earth.

It is a favourable feature in the comparison of our condition with other nations, that in our seminaries of learning, open infidelity meets no encouragement. Our universities profess orthodoxy ; and however they have shared in the
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the general taint, and been degraded in the scale of Christian graces, there is still found in the midst of them a precious seed, and increasing, of those who are not ashamed of the gospel of Christ. And though too many come forth who have drank of the bitter waters, and go out to seek their place in the worldly sanctuary of the Church, eager to secure its preferments, and little careful of the souls committed to their charge; yet some are found men of a different stamp, who have not so learned Christ, but have been taught by the great Interpreter the things which be of the spirit of God, and faithfully preach and teach Jesus Christ. It is also a singular token for good, that several highly promising seminaries are erected entirely with a view to maintain the purity of gospel truth, into which none are intentionally admitted, nor from which any are sent out, but such as give reasonable ground of confidence, that they have themselves tasted that the Lord is gracious, and expect no higher honour or reward, than to be able to testify to others how gracious that Lord is, and how blessed are they who know, love, serve and enjoy him. About two thousand
such

such we have in the midst of us already labouring, and heard by about six hundred thousand auditors with serious attention : and whilst the number of the faithful preachers is continually increasing, the Lord is pleased to add unto his Church daily of such as shall be saved. It is a pleasing fact, which in my researches has come under my own knowledge, and should stimulate to growing activity in the work of God : that the labours of an individual have been blest so extensively, as to have called about forty persons to the knowledge of the truth under his ministry, who are now preaching the gospel, or have finished their course with joy. A land where God has been pleased so evidently to manifest his power and grace, is, I trust, reserved, not only to be a praise in the earth, but the chosen instrument in the hand of his Providence to promote the coming of his kingdom and glory throughout all nations, till the expected end shall come.

AMERICA

AMERICA

CONTAINS still in its bosom the precious seeds destined to bring forth fruit unto life eternal through that vast continent. The struggles for liberty have not proved the most friendly to the progress of religion, yet the growing population, and the increasing importance of the United States, afford strong arguments to expect a great diffusion of gospel knowledge. The spread of new settlers farther and farther among the Indian nations—the perfect freedom and toleration every where established—the number of faithful and zealous men, who hold fast the faithful word—the number of Methodist societies every where formed—the establishments of the Moravian brethren—the societies lately formed in New York, and Connecticut, for the purposes of sending the gospel to their heathen neighbours, and evangelising the Indian tribes—the expulsion of the French from Canada—and the feebleness of the Spaniards to the south—above all, the great revival of religion in many parts of the United States before recorded, all conspire to open a door for greater diffusion of truth, and embolden us
to

to expect faithful missionaries, who shall arise to carry the knowledge of salvation from the banks of the Mississippi, through the yet unexplored regions that lead to the Pacific Ocean. I have before me an account of efforts made and making to traverse this vast expanse, and to form a communication with the western coasts so lately surveyed by Capt. Vancouver and Capt. Broughton. Mr. Mackenzie, from Montreal, has reached the sea coast not far from Nootka Sound, and returned. But if commercial purposes can lead men to such attempts, surely the souls of men are a greater object, and demand more mighty efforts to seek and save them. Every day the practicability of enlarging the circle is more apparent, and whilst the means of new settlements in these unknown regions multiply, a strong disposition appears to carry the gospel, as well as the commerce and arts of Europe, to the numbers of savage nations, which occupy this vast territory.

THE ISLES OF THE GREAT SOUTHERN OCEAN.

ARE yet more accessible, and have engaged particular attention, and though difficulties
and

and disappointments retard the progress of those men of God, who are engaged in this highly laudable attempt, to carry the everlasting gospel to these populous and fruitful islands, yet such a commencement hath been made, such a fund provided, such evidence obtained of the practicability of the attempt, and such facilities for the execution of it, that it can hardly be doubted but that in a very few years that hemisphere will turn to the sun of righteousness, and enjoy the brightness of his shining. Peculiarly favourable circumstances will engage attention to these countries. The fertility of the soil—the beauty and healthiness of the climate—the uncivilised state of the natives, which gives Europeans so great an advantage over them—the facility wherewith settlements may be formed—and the easiness with which they can be maintained—besides the probability, that the spirit of commerce and adventure will make some essay to secure the first advantages, and forward civilisation, if the gospel which we have sent them should not by its own divine power produce all the happy effects upon the natives, which we hope and expect to hear.

ASIA,

ASIA,

TEEMING with an immense population, offers, through the settlements of the Europeans, a door of hope for the entrance of the everlasting gospel. In Bengal a noble attempt has been made by the Baptists, which though yet a day of small things, we hope shall have great increase, it affords one proof more, that when zeal is awake there is no such lion in the streets as should affright with his roaring. Other attempts, though feeble, are making to send the light of truth into that benighted region, where, though the thousands and ten thousands of Europeans have settled for the objects of gain, few have thought those of godliness worth pursuing, and in all that can be called religion, the difference between a Christian, a Mahomedan, and a Gentoo, is but the name. On the Malabar coast a few, and but a few, labour as a kind of forlorn hope under the patronage of the great society in London, for propagating the gospel: their numbers thinned by death, and not replenished by men of equal spirit with the departed, the mission languishes, and calls for more vigour in the pursuit of the object, and greater
care

care in the selection of the missionaries. A new society of the episcopal clergy lately formed, will, it is to be hoped, take these desolate regions into their care, and turn their attention to these countries where Bramha and Mahomed yet reign uncontrouled; and where all the vast and populous countries, from the Thracian Bosphorus to Japan, are almost destitute of every spark of Christianity, and lying in the darkness of spiritual death: oh, that they might awake to newness of life!

AFRICA,

DARK as her footy inhabitants, and overwhelmed with heathen ignorance, or the Mahomedan delusion, waits for the sun of righteousness. A gleam has darted on her coasts, at Sierra Leone, and the Cape of Good Hope, the harbinger of a blessed day. At present, however, few, very few, are found labourers in this uncultivated vineyard. The report from Sierra Leone affords no sanguine expectation from that quarter. The labours of the good Moravians at the Cape present a more hopeful appearance. The attempt of Dr. Vanderkemp

and his associates has begun with the most promising appearances, and if the increase be answerable to the commencement, the harvest will be plenteous. The account which has been given under the head of missions cannot but awaken the cries of the faithful for more labourers in this vineyard, and to expect from this providential opening, that Ethiopia and Saba will soon stretch out their hands unto God.

From the whole of this review it cannot but strike the attentive observer, how very circumscribed is the extent of the Church of the living God, and how immense the nations still destitute of the light of life, who are notwithstanding given to Christ for his inheritance, and who shall come forth from darkness, and shew themselves at the divine call, when he shall come to claim the throne, whose right it is, and to “overturn, overturn, overturn,” all the enemies, who shall rise up against him. Fully expecting the accomplishment of what God hath spoken, the preceding history has opened what hath been done, what is doing, and what may be hoped. If we merely reasoned on the difficulties, and the
power

power we possess, our hearts might well faint, and our hands be feeble; but if we believe the great and precious promises, all things are possible to him that believeth. Heaven and earth shall pass away, but one jot or tittle of God's word of prophecy and promise shall never pass away until the whole is fulfilled. The things impossible for men are possible to God.

power and might well have
 and our hands be lifted up in prayer
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 all possible to him that believeth. However
 and faithful and true, but one for our time
 of God's word of prophecy and promise shall
 never be away from the whole is faithful.
 and the things that are possible

to God

No. II.

On the most probable means of extending and enlarging the Spiritual Church of Christ, particularly in the Heathen World.

THE object chiefly kept in view in these volumes, has been the spiritual Church of Christ, composed of the individuals in all ages, who have held the doctrines of godliness, and adorned them by an exemplary conversation. From such alone can activity be expected in extending to others the inestimable blessings of the everlasting gospel, the transcendent excellence of which they have themselves proved, and compared with which, all things besides appear in their eyes to be dung and loss. These have been brought forth wherever discovered, among all nations, and of whatever denomination of Christians. Whether the impartiality professed has been sacredly maintained the public must determine; conscious of the difficulty of being exempt from the prejudices of education or connections, the author can only cast himself on the candor of

those, who are best acquainted with the subject, are themselves spiritual men, and know how hard it is to prevent all undue bias in reports and representations, which have religion for their object: such will not severely censure the mistakes,

——— Quas aut incuria fudit,
Aut humana parum cavit natura.——

——— *which, through inattention, or the imperfection of human nature, have crept in.*

In one thing he is confident he is not mistaken, that the supreme desire of his soul is to see the coming and glory of Christ's kingdom, by whomsoever promoted, or by whatever means accomplished. How this may be most speedily and effectually done, has been the prevailing object of his consideration and labours for more than forty years, and it hath been the supreme delight of these years, to see the pleasure of the Lord prospering, in a happy revival of spiritual religion, and the progress of late beyond his most sanguine expectations.

That the gospel should be preached to every creature, is the clear and indisputable command.

mand of him, whom all Christians profess themselves bound to hear and obey; and without returning to the consideration of what constitutes that *unadulterated word*, it is evident to the most superficial observer, how immense are the regions which have never heard the name of our Redeemer. And even where his gospel hath been long preached, how little hath its divine influence been manifested in the hearts of men? There is therefore the most imperious call of duty on all those, who have believed to the saving of their souls, to rouse up every exertion to diffuse the knowledge of Christ's redemption, through the habitable globe. Men cannot believe in him of whom they have not heard, nor hear without a preacher. Who shall go may deserve solemn consideration. That great should be the company of the preachers, in the view of the vastness of the heathen world, as well as the torpidity of those professing Christianity, can admit of no doubt or dispute. To provide proper instruments, therefore, should engage the deepest attention of all who would not come under the charge of knowing the path of duty and neglecting it.

It is one of the singular features of the present day, that there seems to be an uncommon concern awakened to this object, throughout the Christian world. The societies formed in London, Scotland, America, Holland, the Cape, with the corresponding members through all Christendom, animated by the same spirit, and avowing to pursue the same design, give some reviving hope that this is the dawn of that glorious day which we expect, and so devoutly pray for, when we cry, "THY KINGDOM COME." The very spirit existing, has not failed immediately to produce some pleasing effects in all lands, and calling forth the zeal of very many, in spreading the life of godliness around them, has evidently prepared the way for the execution of the very purposes of their association, by rousing the attention, and engaging the minds of their brethren to be fellow-helpers of the truth; by furnishing supplies, and encouraging men of like zeal to say, "Here am I, send me." What has been done by one of these societies has been noticed in some of the preceding pages, and as all these institutions are as yet in an infant state, it can hardly be conjectured what they will be able to achieve; but if they follow

low the example of the London Missionary Society, and that body proceed with the vigour with which it hath begun, it is impossible to say how great a part of the heathen world may come to the brightness of Christ's rising. It is justly to be apprehended, that so great a work will not proceed without difficulties and disappointments. The great enemy of souls will not be asleep, but exert his devices to discourage or to distract. Nor will it be from *without* merely that there will be struggles, *within* men's views are so different, and their dispositions so unlike, that in the best assemblies and the most approved characters, it will not be possible to prevent diversities of opinions and want of unanimity, even when the members wish to act aright, and have the cause truly at heart. Nothing but the power and presence of him who can over-rule the corrupt affections of sinful men, and make them to be of one mind in an house, and especially in very large bodies, can cement their union so as to direct the momentum of their efforts to some great and practicable objects. It must be acknowledged that in this behalf the Moravians appear to give a most edifying example.

Where

Where these objects of missionary labours chiefly present themselves, and *how* they may most effectually be accomplished, I shall therefore venture to suggest ; and whether it should be my mercy to see them fulfilled, or sleeping in the dust, to hope that others eyes will be more blessed, I shall count it the great felicity and chief end of my life, if I can contribute in the least measure to facilitate the execution of these noble designs.

In viewing the desolations of the heathen world on every side, our first attention will be required to weigh with deep intelligence of the subject, what reasonable hopes may be entertained ; and where the door of entrance opens with the fairest prospects of success. Some of the greatest and most populous nations, such as China and Japan, crowded with inhabitants, millions upon millions furnish a desirable field, but the nature of their government seems to forbid all access, and it would only be devoting victims to the slaughter, to send thither those men of God, who should teach and preach Jesus Christ. Divine Providence has not as yet made the path strait
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into these lands, and we need no vision to forbid us making the attempt.

The heathens in Asia, to whom we may have access in our wide extended territories in the East, offer a more practicable door of hope, though strong and peculiar barriers fence them around, whether Hindoos or Mahometans. Where God will work, none can let it; but when we are surveying the great objects, and considering according to human probability *where* the Lord points the way for the execution of his designs, and *with such instruments as we are provided*, I have always been convinced that the heathen, who are in an inferior state of knowledge and civilisation, are to be preferred to those who are more advanced. These views coincided with those of the London Missionary Society, and they accordingly preferred as the scene of their operations the islands of the Pacific Ocean, and the untutored sons of Africa to the more instructed inhabitants of the Indies; and hitherto nothing has occurred to impeach the wisdom of their decision; but contrariwise, with as few obstacles as could possibly be expected, the Lord seems to be opening a door of salvation to the Gentiles

tiles in a variety of places, and more help is needed than can easily be supplied. When a thousand lands are alike destitute, we can only hope to supply the more urgent calls, and lay a foundation, on which others may erect a larger superstructure.

It will be worth attention, to consider the stations to be fixed upon, as most advantageous for the extensive spread of the everlasting gospel, where the apparent difficulties of admission are least, and the prospects of success greatest; and I am fully persuaded none can be found preferable to those we have already taken, and where a happy commencement hath been made for a more abundant progress.

Whoever is well versed in the geography of the country, will immediately discern, that in the Pacific Ocean, no two stations can be chosen more central, and attended with more peculiar advantages, than Tongataboo and Otaheite. If no attempt had ever been made, and the subject were now first canvassed, these would probably decide every thinking and unprejudiced mind, as the places from whence
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the gospel, once there fixed, might most easily be spread through the immense islands of that ocean. We have made the essay, and have now conclusive evidence of the practicability of the scheme, and the different bodies of our missionary brethren seated in each of these stations, have provided us with a facility of means for proceeding, equal to every reasonable hope. We have obtained the language, are familiarised with the manners of the people, and charmed with the abundance of the soil and salubrity of the climate. The ignorance, the levity, the stupidity, the perverseness of the heathen, we expect to meet, and overcome. If therefore this ought to be a principal object, if we but now first consulted merely where we should begin with the greatest prospects of success, how much more ought our past experience to determine us to proceed with greater vigour, and more considerable reinforcements, to secure the advantages we have gained, to consolidate the work we have commenced, and to form in each, such a settlement, as, we may be morally certain, will be able to maintain itself, and diffuse the light of truth on every side.

It

It is evident, that thus occupying the most eligible stations of this great ocean, with an easy and constant communication established with our brethren, and that capable of being carried on, not only without exhausting our funds, but with advantage to them, if our present situation were wisely improved, we should be enabled for services of the most extensive kind. From Otaheite, all the Society Islands, those to the east in Bougainville's archipelago, those to the south which have been discovered, Tobouai and others; the Marquesas to the north; and as our powers encreased, the Sandwich Islands; these are within an easy reach, and the coasts of north-west America equally accessible. A schooner, which could easily be built, would be sufficient to visit and keep up connection with all those places, whenever we had formed a solid settlement at Matawai, and could issue forth from thence, with such as would be possessed of the language, and probably attended by some of the natives themselves; for it is neither presumptuous nor absurd, to expect that the Lord will give us some of their souls for our wages, and that their children may be brought

brought up in the nurture and admonition of the Lord.

Perhaps a yet nobler field opens from Tongataboo, and the same means in our power. For situation, nothing can be more providentially placed. An extensive dominion is already established, of their chiefs over numberless islands; and if we have the friendship of the monarch, Futtasaihe, which appeared highly probable from the knowledge we have received, we should find easy access to every part of his dominions. Whether it reaches to the Navigator's Isles, is uncertain; but the friendly communication which they have together is well known: these are peculiarly a desirable object. The Feejee islands are within easy access of a canoe—all the vast chain, containing millions of inhabitants to the north-west, and north-east, the new Hebrides, the Navigator's isles, the Carolinas; and to the south, New Zealand accessible. Whether we can form a large and consolidated establishment, without exciting the jealousy of the natives, the brethren on the spot can best decide. We may hope their conduct will have removed suspicion, and secured to us the affection of the inhabitants.

At

At Matavai there can hardly be a doubt, that we might easily be placed above all reasonable dread of danger, and with any measure of Christian prudence and meekness, secure ourselves, without offending or alarming the natives. At least our peaceableness would soon remove all apprehensions,

Through the whole heathen world, I believe no such object will be found of apparent utility, or that will so cordially concentrate the affection, and rouse the efforts of all the people of God, whose attention is now awake, in every Christian land, to support, extend, and carry on the work to some great and happy issue.

AFRICA next seems to stretch out her hands unto God, and to offer a most abundant scene for missionary labour and success. Our efforts at Sierra Leone and its vicinity, though almost abortive, did not, ought not, to discourage. Providence furnished us with a more healthy climate, and greater facilities of penetrating the interior, at the Cape of Good Hope: and if we may reason from the events which have arisen on our first attempts, a firm conclusion may

may be drawn, that the Lord hath called us thither, and wills we should vigorously pursue what has been so happily begun. Three great scenes for labour are opened to us at the Cape and its vicinity, among *the natives* and *numerous slaves* of that colony, who have heard gladly, and are thirsting for instruction, which surely will be speedily afforded them. *The vast Caffre nation*, to whom it was originally our intention that our brethren should go, seems to occupy an extensive tract of country from the Indian Ocean, perhaps to the Atlantic. How far they ascend into the interior is yet unknown, or whether through their country we can have access to any great nations in their vicinity, is to be ascertained only by some abode among them; the apparent probability of it is however great. The eagerness of *the Boschemen nation* to embrace and possess some of our missionaries, is one of the singular leadings of divine Providence, and seems to promise every blessing we could hope from such an undertaking. The instruments hitherto employed are indeed too, too few, and in the eye of sense too feeble, and cry aloud for a more numerous host to come over and help them.

Their voice no doubt will be heard among us, and many be ready to say, Here am I, send me.

These are apparently the great doors of entrance to the heathen, immediately presented to our view, capable of being easily supplied, and promising the largest increase; sufficient of themselves for a while to engage all our attention, without diverting it to smaller and inconsiderable attempts, which, by dividing our forces, would weaken our efforts in those great and noble pursuits, unto which a gracious Providence seems to have led us by the hand; and if once any happy progress be made, they open farther, and then easily accessible, objects into the interior of that immense and almost unknown continent, as well as to the vast island of Madagascar adjacent. The travels of Mr. Park give a pleasing view of the temper and docility of the negroes. All to the south of the Niger, seems to be occupied by the men of that race. The time perhaps is approaching, when the children of Ham shall dwell in the tents of Shem, and be numbered with the sons of God. Indeed it must be owned, that these commencements, however auspicious,

auspicious, are diminutively small. Yet a little spark may kindle a great fire. The gospel was, from the beginning, spread by the labours of a few individuals. He that enabled Paul fully to preach the gospel from Jerusalem, round about unto Illyricum, has the residue of the Spirit, and can accomplish as easily now as then, the eternal purposes of his will.

That something should be attempted, seems the general desire of the thousands and ten thousands of God's people in all lands. The little that hath been undertaken, confirms and encourages our hopes in the most enlarged manner. Pursuing these promising beginnings, every step we advance will make the next more practicable, and the leadings of divine Providence direct us where we doubt, instruct us where we have mistaken, and tend to open a greater and more effectual way into the heathen world than hath yet been discovered.

The activity which hath been excited *at home* by these efforts to spread the gospel *abroad*, is at the same time a proof of the di-

vine benediction upon this labour of love, and a most effectual means of continuing a supply of plenteous labourers for the harvest. If the means which have been employed are pursued with encreasing diligence, we cannot but hope that the issue will be more abundantly blessed.

Roused to a solemn consideration of the subject, in many of the congregations of the faithful, among whom the power of godliness has been diffused, and encouraged by the exhortations of their zealous pastors, some of the most intelligent and best informed, have offered themselves to visit in their vicinity, the villages and hamlets, where the neglect of the sabbath, the distance of places of worship, and the ignorance of young and old, have especially demanded instruction. Hither they have gone, to erect schools—to converse with the poor—to visit the sick—to read—and, where there are persons qualified, to expound the scriptures: and the number of new places of divine worship which have thus been opened is very great. It is highly to be desired, that the same plan should be every where prudently
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and zealously pursued, as nothing appears to have a greater tendency to diffuse the knowledge of Christ among us, than such institutions. The faithful ministers of the gospel will therefore do well to encourage these endeavours, and to excite the zealous of their flocks to be thus helpers together in the truth: and such a body cannot fail to afford missionary supplies for the heathen abroad, as well as at home. It would be highly desirable also, if all the ministers of Christ encouraged those who seemed desirous to devote themselves to missionary labours among the heathen, and afforded them such means of improvement as would render them more useful labourers, whenever the calls of fresh supplies of missionaries for the heathen should be heard. It is from the drops which fall on the hill, trickle into the brook, and flow into the stream, that the river must be composed. It will be highly desirable, and most conducive to promote this great work of God, if every zealous minister of the gospel bears this continually on his heart, carries it to his great Master on his knees, and contributes his mite to the treasures of the sanctuary.

It is not necessary, that missionaries should all, or many of them, be men of letters, or classical knowledge. If a few only are persons of more improved understanding, the body of their brethren, united with them, and under them, will be as usefully employed in their several arts and occupations, as in any other mode whatever. Examples of industry, and instructors in the several handicrafts which lead to civilization, they will have the strongest tendency to attach the natives to us, invite them into our society, and bring them under the means of grace. By patient perseverance in teaching the rising generation, and bearing with the prejudices of those who are more advanced in years, we may engage them to form a happy union with us, and the issue be their conversion to the truth as it is in Jesus.

Hoping that such a missionary spirit may every day be more diffused and strengthened; and fully assured of its tendency to produce the most blessed effects around us, and to the ends of the earth, it is greatly to be wished that those who have begun will not be weary in well doing, discouraged by disappointments,

appointments, or deterred by difficulties; but by their example engage and excite others to pursue the same steps, till such a body may be formed, as shall furnish, whenever and wherever wanted, faithful labourers for the harvest. The work is the Lord's; but men must be the instruments, and the means must be employed before the end can be attained.

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and he himself as their leader, who ever
and wherever wanted, laboured for
the benefit. The work is the Lord's; but
we must be the instruments, and the work
must be employed before the end can be
reached.

No. III.

*Memoirs of the Leadings of Divine Providence,
in the Call of Captain James Wilson to the
Work of conducting the South Sea Mission.*

AS the Church of God in general, and the Missionary Society in particular, are so highly indebted to the noble and disinterested services of Captain James Wilson, I wish to record his name among the worthies, who, in spreading the gospel among the heathen, deserve to be had in especial remembrance. The singular wisdom and prudence with which he discharged his trust, and the uncommon success which crowned his labours, through the whole of his long and perilous voyage, are a fresh manifestation of the care and keeping of that gracious Lord, who had so often before, and in such a wonderful manner, led him by a way, which he knew not; preserved him amidst deaths oft, and dangers so peculiar; and after bearing with him in all his rebellion, and insensibility, having chosen him from the beginning

beginning for himself, prepared him by a series of preceding providences for that work, which he was so peculiarly qualified to fulfil.

The following particulars are collected from minutes of conversations, held at different times. As the circumstances affected me in the relation, I cannot but persuade myself they will produce a like effect upon others; lead them to admiring and adoring views of the riches of the grace herein displayed; and be to the praise of his glory, who hath mercy on whom He will have mercy. I persuade myself the Captain will not be offended with the liberty I have taken, and will rejoice if his eventful story, and its happy issue, become the means of spiritual benefit, to any of the like sinful sons of men.

Captain James Wilson was the youngest of seventeen children; his father was commander of a ship in the Newcastle trade, and brought him up from his earliest years in the sea service. During the last war he served in America, and was present at the battle of Bunker's Hill, and of Long Island.

On

On his return from America, he obtained a birth as mate of an East Indiaman, being, though young, an able navigator. After arriving in safety at Bengal, he quitted his ship, and determined to abide in that country. There he became engaged in the country service, and in one of these voyages, Mr. Cabel, the marine pay-master, sailing with him from Madras to Calcutta, he was so much pleased with his conduct, as to commence the most cordial friendship with him; and soon after their arrival in Bengal, sent him in a small vessel to the Nicobar Islands, with dispatches for the ships returning from the East, to advise them of the arrival of the French squadron under Suffrein, on the coast, and to put them on their guard. The ship he commanded was ill found, and in the voyage her stern-post grew so loose as to admit so much water, that with difficulty she was prevented from foundering. He was therefore obliged to run for Madras, and off Pulicat discovered the French fleet going down the coast: he expected them to chase, and pressed with all sail for the shore, where a dangerous shoal probably prevented pursuit and capture; but the ship was so leaky, he was obliged to run her on the beach to save
their

their lives. He proceeded thence to Madras, just at the critical moment when the settlement was in the greatest distress. Sir Eyre Coote had marched to the south, and was so surrounded by Hyder Ally's army, that no supplies could reach him by land; and the French squadron, anchored at Pondicherry, had cut off all supplies by sea, so that the British troops were reduced to great difficulties, and in danger of famine, their stores being nearly exhausted.

Several Pina ships had been loaded with rice at Madras, but as the French fleet lay directly in the way, they dared not attempt the passage to Cuddalore, near which Sir Eyre Coote was encamped. The Governor of Madras, Mr. Smith, had heard of Mr. Wilson, and though a young man, sent for him, and enquired, if he would attempt to carry down the ships with the supplies for the camp, stating the danger and hazard of the run, and offering him four hundred pagodas for the service, and more, if he should be detained beyond a fortnight. The Captain undertook to attempt the passage, and immediately made preparations for his departure. The vessel in which he embarked was
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about five hundred tons burden, with three others under his command, all navigated by black men, himself being the only European, except an officer who went down as passenger to the army. He pushed on as far as Sadras, about sixteen leagues, where he took refuge under the Dutch flag, and dispatched two Hircarrahs to Sir Eyre Coote, to inform him of his approach, and to expect his orders. But the roads were all so obstructed by Hyder's horse, that to avoid that marauding army, the Hircarrahs were obliged to take a great circuit; and as they ventured to travel only by night, they were eleven days before they returned. They brought from the General the most urgent orders to proceed at all hazards, and without a moment's delay, adding, that if the Captain brought only one vessel, and lost the rest, it would be the most essential service. He accordingly immediately weighed anchor, proceeding at such a distance from Pondicherry as to see from the mast head the French flag, and if possible to pass them in the night undiscovered. The French fleet that very evening weighed anchor, occasioned by a singular circumstance, which was afterwards known. Suffrein had sent his water casks on shore

shore to be filled, and they lay on the beach. Sir Eyre Coote had detached a corps of grenadiers and light infantry, who entered Pondicherry, which was open on the land side since the fortifications had been demolished. They found and staved all the casks, destroying them entirely; and this induced Suffrein to run down to point De Gall to repair the loss, just at the moment when Captain Wilson was passing in the offing. As Suffrein's ships sailed so much better than his, they were off Cuddalore in the morning, and Captain Wilson arrived in the afternoon, thus providentially escaping, and bringing in the whole of the cargoes entrusted to his care, and so much wanted by the army. They had then been reduced to their last forty-five bags of paddy, and not a grain of rice to be procured. This supply rescued them from the impending famine, or the necessity of cutting their way through the enemy; and under God was the means, as all acknowledged, of the preservation of the army and the Carnatic. Captain Wilson had some stores of his own, which were greedily seized and devoured, as soon as landed. The next day he was invited to dine with the General and the Staff, and was placed
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at Sir Eyre Coote's right hand, and received the most cordial acknowledgments for his services. He informed the company of the seizure of his stores; they bid him prepare an account of them, and gave him a pagoda for every bottle of wine, and for the rest in proportion, so that this successful trip produced him about a thousand pounds, and a testimony of Sir Eyre Coote's high satisfaction in the service which he had performed.

Returning to Bengal, he continued to be employed in carrying down supplies: but as these voyages include nothing interesting, I shall only note his unfortunate capture by the French, when he was going with a very valuable cargo of military stores for Sir Edward Hughes, whose ammunition had been nearly exhausted in the well known conflict with Suffrein. He was carried into Cuddalore, which had been taken by the French, and there he found the crew of the Hannibal in the same captivity. He was permitted, with other officers, to be at large on his parole, and hoped shortly to be exchanged.

Hyder

Hyder Ally had at that time overrun and wasted great part of the Carnatic ; and in conjunction with the French, after taking Cuddalore, hoped to expel the English from all that territory. He had lately defeated Colonel Baily's detachment, and made them prisoners, and used every effort to get as many of the English as possible into his power, in order either to tempt them into his service, or to gratify his brutality by exposing them to a lingering death. He had bribed Suffrein with three hundred thousand rupees, to surrender up to him all his prisoners at Cuddalore ; and the order being communicated to the commander of the fort, nothing could exceed the indignation and grief which he and his officers testified at such an infamous bargain. However, as he dared not disobey the orders of his superior, he informed the gentlemen on parole of the transaction, and his necessity of delivering them up the next day to the escort appointed to carry them to Seringapatam.

Captain Wilson no sooner received the intelligence, than he determined that very night, if possible, to attempt his escape from a captivity which appeared to him worse than death.

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He had observed as he walked the ramparts, the possibility of dropping down into the river; and though he neither knew the height of the wall, nor the width of the rivers which were to be crossed, before he could reach a neutral settlement, he determined to seize the moment of delay, and risk the consequences, whatever danger or difficulty might be in the way.

He communicated his resolution to a brother officer, and a Bengalese boy, his servant, who both resolved to accompany him in his flight. It was concerted between them to meet on the ramparts, just before the guard was set, as it grew dark, and silently drop down from the battlement. Before the hour appointed, his companion's heart failed him. About seven o'clock, he, with his boy Toby, softly ascended the rampart unperceived, and the Captain leaping down, uncertain of the depth, pitched on his feet: but the shock of so great a descent, about forty feet, made his chin strike against his knees, and tumbled him headlong into the river, which ran at the foot of the wall, and he dreaded least the noise of the dash into the water would discover him.

He recovered himself, however, as soon as possible, and returning to the foot of the wall, where there was a dry bank, bid the boy drop down, and caught him safe in his arms.

All that part of the Tanjore country is low, and intersected with a number of rivers, branching off from the great Coleroon: these must all be necessarily crossed. He enquired, therefore, of the boy, if he could swim; but found he could not. This was very embarrassing, but he resolved not to leave him behind, and therefore took him on his back, being an excellent swimmer, and carried him over. They pushed towards Porto Nuovo, about four leagues and a-half from Cuddalore. They had passed three arms of the river, and advanced at as great a pace as they possibly could, to make use of the night, since their hope of safety depended chiefly on the distance they could reach before the morning light. Not far from Porto Nuovo, a seapoy century challenged, Who goes there? on which they shrunk back, and concealed themselves, turning down to the river side. The river in that place was very wide, and being near the sea, the tide ran in with great rapidity. He took, however, the

the boy on his back, as he had done before, and bid him be sure only to hold by his hands, and cast his legs behind him : but when they came into the breakers, the boy was frightened, and clung around the Captain with his legs so fast, as almost to sink him. With difficulty he struggled with the waves, and turning back to the shore, found they must inevitably perish together, if he thus attempted to proceed. Therefore, setting the boy safe on land, he bid him go back to Doctor Mein, who would take care of him ; but the poor lad has never since been heard of, though the most diligent enquiries were made after him. As delay was death to him, he plunged again into the stream, and buffeting the waves, pushed for the opposite shore ; but he found the tide running upwards so strong, that in spite of all his efforts he was carried along with the current, and constrained, at a considerable distance, to return to the same side of the river. Providentially, at the place where he landed, he discovered by the moon-light, dry on the beach, a canoe, which he immediately seized, and was drawing down to the river, when two black men rushed upon him, and demanded whither he was going with that boat. He

seized the outrigger of the canoe as his only weapon of defence against the paddles, which they had secured, and told them he had lost his way, had urgent business to Tranquebar, and thither he must and would go: and launching with all his remaining strength the canoe into the river, he intreated them to convey him to the other side. The good-natured Indians laid down their paddles on the shafts, and whilst he stood in the stern rowed him to the opposite shore. He returned them many thanks, having nothing else to give them, and leaping on the beach, immediately pushed forward with all his might. He found he had as great a distance to pass to the Coleroon, as he had already travelled, and therefore continued his course with full speed, the moon shining bright; and before break of day reached this largest arm of the river, of which those which he had crossed were branches. Exhausted with the fatigue he had undergone, and dismayed with the width of this mighty stream, he stood for a moment hesitating on the brink; but the approach of morning, and the danger behind him being so urgent, he stretched out his arms to the flood, and pressed for the shore. How long he was in crossing he cannot ascertain;

tain; he thinks he must have slept by the way, from some confused remembrance as of a person awaking from a state of insensibility, and which, he supposes, had lasted half an hour at least. However, with the light of the morning he had reached the land, and flattered himself that all his dangers were past, and his liberty secured: when, after passing a jungle which led to the sea-side, he ascended a sand-bank to look around him. There, to his terror and surprise, he perceived a party of Hyder's horse scouring the coast; and being discovered by them, they galloped up to him; in a moment seized, and stripped him naked, unable to fly or resist; and tying his hands behind his back, fastened a rope to them, and thus drove him before them to the head quarters, several miles distant, under a burning sun, and covered with blisters. He supposes he must have gone that night and day, more than forty miles, besides all the rivers he had crossed. But to what efforts will not the hope of life and liberty prompt? What sufferings and dangers will men not brave to secure them? Yet these were but the beginning of his sorrows.

The officer at the head quarters was a Mahometan, one of Hyder's chieftains. He interrogated the poor prisoner sharply who he was, whence he came, and whither going? Mr. Wilson gave him an ingenuous account of his escape from Cuddalore, and the reasons for it, with all the circumstances attending his flight. The moorman, with wrath, looked at him, and said, *jute bat*, "that is a lie," as no man ever yet passed the Coleroon by swimming, for if he had but dipped the tip of his fingers in it, the alligators would have seized him. The captain assured him the truth was so, and gave him such indubitable evidence of the fact, that he could no longer doubt the relation; when lifting up both his hands, he cried out, *Gouda ka Adami!* "this is God's man." So Caiaphas prophesied. He was indeed God's man. The Lord had marked him for his own, though as yet he knew him not.

He was immediately marched back naked, and blistered all over, to the former house of his prison, and in aggravated punishment for his flight, Hyder refused him permission to join his fellow officers, his former companions, and

and thrust him into a dungeon among the meanest captives. Chained to a common soldier, he was next day led out, almost famished, and nearly naked, to march on foot to Seringapatam, in that burning climate, about 500 miles distant. The officers beheld his forlorn condition with great concern, unable to procure him any redress; but they endeavoured to alleviate his misery, by supplying him with immediate necessaries. One gave him a shirt, another a waistcoat, another stockings and shoes, so that he was once more covered, and equipped for his toilsome journey. But the brutes his conductors, had no sooner marched him off to the first halting place than they again stripped him to the skin, and left him only a sorry rag to wrap round his middle.

In this wretched state, chained to another fellow sufferer, under a vertical sun, with a scanty provision of rice only, he had to travel naked and barefoot five hundred miles, insulted by the brutes, who goaded him on all the day—and at night thrust into a damp unwholesome prison, crowded with other miserable objects.

On their way they were brought into Hyder's presence, and strongly urged to enlist in his service, and profess his religion, and thus obtain their liberty: to induce them to which these horrible severities were inflicted on them, and to escape these at any rate some of the poor creatures consented. But the captain rejected these offers with disdain, and though a stranger to a nobler principle, and destitute of all religion, so great a sense of honour impressed him, that he resolved to prefer death, with all its horrors, to desertion and Mahomedism.

In consequence of the dreadfulnefs of this march, exposed by day to the heat, and cooped up in a damp prison by night, without clothes, and almost without food, covered with sores, and the irons entering into his flesh, he was, in addition to all the rest of his sufferings, attacked with the flux: and how he arrived at Seringapatam alive, so weakened with disease and fatigue, is wonderful. Yet greater miseries awaited him there. Naked, diseased, half starved, he was thrust into a noisome prison, destitute of food and medicine, with one hundred and fifty-three fellow sufferers, chiefly highlanders

highlanders of Colonel Macleod's regiment, men of remarkable size and vigour. The very irons which Colonel Baily had worn were put on him, weighing thirty-two pounds; and this peculiar rigour he was informed was the punishment for his daring to attempt an escape as well as for his resolute rejection of all the tempting offers made him. The other officers were at large, and among them was the present General Baird, so lately the avenger of their wrongs, when he stormed this very city. Poor Wilson was imprisoned with the common soldiers, and chained to one of them night and day.

It is hardly possible to express the scenes of unvaried misery that for two and twenty months he suffered in this horrible place. The prison was a square, around the walls of which was a kind of barrack for the guard. In the middle was a covered place open on all sides, exposed to the wind and rain. There, without any bed but the earth, or covering but the rags wrapped round him, he was chained to a fellow sufferer, and often so cold, that they have dug a hole in the earth, and buried themselves in it, as some defence from the chilling blasts

blasts of the night. Their whole allowance was only a pound of rice a day per man, and one rupee for forty days, or one pice a day, less than a penny, to provide salt and firing to cook the rice. It will hardly be believed, that it was among their eager employments to collect the white ants, which pestered them in the prison, and fry them to procure a spoonful or two of their buttery substance. A state of raging hunger was never appeased by an allowance scarcely able to maintain life; and the rice so full of stones, that he could not chew, but must swallow it; and often (he said) he was afraid to trust his own fingers in his mouth, lest he should be tempted to bite them.

The noble and athletic highlanders were among the first victims. The flux and dropy daily diminished their numbers. Often the dead corpse was unchained from his arm in the morning, that another living sufferer might take his place, and fall by the same diseases. How his constitution could endure such sufferings is astonishing. Yet he had recovered from the flux which he carried into the prison, and for a year maintained a state of health
beyond

beyond his fellows; but worn down with misery, cold, hunger and nakedness, he was attacked with the usual symptoms which had carried off so many others. His body enormously distended, his thighs as big as his waist before, and his face enormously bloated, death seemed to have seized him for his prey. But his heart was still insensible as the nether millstone. God was not in all his thoughts, and his conscience cauterised, as if made stupid by his sufferings, he was dying as the beast which perisheth. No humiliation, no prayer, no sense of sin, no recourse to a pardoning God, no care about an eternal world, he lay in a state of torpor towards every thing holy and heavenly, occupied only with the desire of life and hope of recovery. How he survived such accumulated misery, exhausted with famine and disease, the unwholesome vapours of a prison thickening around him, and the iron entering into his flesh, is next to a miracle: but the days of man are numbered. He is immortal in the regions of the shadow of death, till his appointed time shall come.

Reduced now to the extremity of weakness, his chains too strait to be endured, and threatening

threatening mortification, he seemed to touch the moment of his dissolution, and was released from them to lie down and die. The soldier to whom he had been last chained had served him with great affection, whilst others who had been linked together often quarrelled, and rendered mad by their sufferings, blasphemed and aggravated each others miseries. Seeing him thus to appearance near his end, and thinking it might alleviate his pain, Sam entreated he might spend for oil, the daily pice, about three farthings, paid them, and anoint his legs, but the Captain objected, that he should then have nothing to buy firing and salt to cook the next day's provision. Sam shook his head, and said, Master, before that I fear you will be dead, and never want it. But who can tell what a day may bring forth? He had exchanged his allowance of rice that day for a small species of gram, called rathe pier, which he eagerly devoured, and being very thirsty, he drank the liquor in which they were boiled, and this produced such an amazing evacuation, that in the course of a few hours, his legs and thighs, and body, from being bloated ready to burst, were reduced to a skeleton, and though greatly weakened, he
was

was completely relieved: and afterwards recommended the trial with success to many of his fellow prisoners. His irons were now replaced, though less heavy; and being mere skin and bones, they would slip over his knees, and leave his legs at liberty.

The ravages of death had now thinned their ranks, and few remained the living monuments of Hyder Ally's cruelty and malignity: nor would these probably have conflicted with their miseries many more months or days; but the victories of Sir Eyre Coote happily humbled this monster, and compelled him reluctantly to submit, as one of the conditions of peace, to the release of all the British captives. With these glad tidings, after twenty-two months spent on the verge of the grave, Mr. Law, son of the Bishop of Carlisle, arrived at Seringapatam, and to him the prison doors flew open; but what a scene presented itself! emaciated, naked, covered with ulcers, more than half dead, only thirty-two remained out of one hundred and fifty-three brave men, to tell the dismal tale of the sufferings of their prison-house.

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Their humane and compassionate deliverer immediately provided them with clothes, dressing for their wounds, and food for their hunger: but now their mercies threatened to be more fatal to them even than their miseries. The ravenousness of their appetite could not be restrained; and though cautioned and warned against excess, they devoured the meat provided with such keen avidity, that their stomachs, long unaccustomed to animal food, were incapable of digestion. Captain Wilson was of the number who could not bridle his cravings; the sad effects immediately followed. He was seized that night with a violent fever, became delirious, and for a fortnight his life was despaired of. In his prison, under sufferings more than human nature seemed capable of enduring, he had struggled through, and for the most part enjoyed a state of health and strength, but now in the moment of liberty, joy, and abundance, he received a stroke more severe than any he had before undergone. How little can we determine of the good or evil before us under the sun? He was a more wretched being surrounded by kind friends, and every humane attention, than he had been destitute, famished, covered with

with fores, and lying naked on the floor of a dungeon. But he who is the Lord of life and glory, had determined he should not thus perish. When all human help had failed, the great Physician who has the balm to heal the desperate, rebuked the fever, restored his understanding, and raised him up once more from the dust of death : the eternal source of mercy would not cut him off in the impenitence and hardness of his heart ; he had grace in store for him, and work prepared, when the set time should come ; and such work as was the farthest from every idea he had yet entertained. He was for this continued among the living, to praise him, as he doth this day ; but at that time, mercies had no more effect on him than miseries. His heart was yet hardened, and he knew not the hand which healed him. The day of salvation was not yet arrived, nor the period of his chastisements closed. He returned to life and health, with all the same corrupt propensities, the same unrenewed heart, the same forgetfulness of God, and contempt of his word and commandments. No sufferings, not those of hell itself can produce a salutary change : a sinner would come out of these flames, the same as he

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he entered them, unless the spirit of love and power changed the heart of stone into a heart of flesh, and melted the obdurate into godly sorrow, working repentance unto salvation never to be repented of.

Being now restored, and capable of accompanying his countrymen, he descended the Gauts, and proceeded on to Madras. Lord Macartney had forwarded a supply of cloaths to meet them, but there not being a sufficiency for all, some had one thing and some another: to Mr. Wilson's share a very large military hat fell, which, with a banyan, and pantaloons, with many a breach, made his meagre figure very much resemble a maniac. Impatient to visit his friends, he walked on from the last halting place, and the sentries hardly would let him pass. He hastened to a friend, whose name was Ellis, and knocking at the door, enquired of the servants for their master and mistress. The footmen stared at him, and said, they were not at home, and were shutting the door against him, when he pressed in, rushed by them, and threw himself down on a sofa. The servants were Mahometans, who hold the insane in much reverence, and such

such they supposed him; and without any violence used to remove him, Captain Wilson was permitted quietly to repose himself; and being tired, he fell into the most profound sleep, in which state his friends on their return found him, and hardly recognised him, he was so altered. They left him thus found asleep till the evening, when the lustres were lighted, and several friends assembled, curious to hear the story of his miserable captivity. When he awoke and saw the glare of light, and the persons around him, he could scarce recover his recollection, and for a moment seemed as if he had dropped into some enchanted abode. The welcome and kind treatment of his friends, who supplied all his wants, soon restored him to his former life and spirits; and he began to think of new service, as he had yet obtained but a scanty provision, which his long captivity had not much increased, though he received the arrears of his pay. He accordingly shipped himself as first mate in the *Intelligence*, Captain Penington, for Bencoolen and Batavia. In his passage through the straits of Malacca, they were surrounded with water spouts, one of which was very near, and they fired to dis-

perse it. The roaring was tremendous, and presently a torrent of rain poured on the ship, which brought down with it many fish and sea weeds, yet the water was perfectly fresh; a phenomenon singularly curious.

During this voyage, the white ants and cock roaches, with other insects, multiplied in the most prodigious manner, so that it was resolved to run the ship down from Bencoolen to Puley Bay, and lay her compleatly under water to get rid of the vermin. After a fortnight they pumped her dry, and the quantity destroyed of these creatures, with centipedes three or four inches long, was incredible. Bencoolen is a most unhealthy place, but Puley Bay is the region of the shadow of death; from thence none escape without the putrid fever. Perhaps the wetness of the ship added not a little to the cause of mortality. Before they left the bay, every man of the crew, who were Europeans, except Wilson, died. The Captain came down well on Christmas day, and only dined on board, and returned the same night; the very next day he sickened and died. A recruit of black men was sent from Bencoolen to navigate the vessel. The very day they

they sailed out of the harbour, Captain Wilson, who had resisted hitherto the intemperature of the climate, and then commanded the vessel, was attacked with the fever. One Swede yet remained. He had always accounted for the death of his companions, and imputed it to their imprudence. He had confidence he should escape. He was then at the helm, going out of the harbour: the Captain, who, though ill, kept the deck, observed the ship very badly steered, and called out. The Swede quitted the wheel, and sat down on the hen-coops. The Captain himself ran to the wheel to rectify the course; storming at the man who had left the helm. He made no reply; but how great was his surprise, when, on going up to him, he found him a corpse. The ship however visited Batavia, and arrived in Bengal; and though his health continued to suffer, the Captain made a very profitable voyage.

During a year and a half he had repeated and dangerous relapses, and more than once approached the gates of death. He continued however to improve his fortune, and became himself a sharer in the vessel as well as commander. Having thus accumulated a small

competence for that country, he resolved to return to England, and sit down content with what he had, and endeavour to recover his health and enjoy himself.

With this view he embarked as passenger, in the same ship in which that good man, Mr. Thomas, one of the Baptist missionaries, was returning from Bengal to England. With him he had frequent disputes about religion; and being as infidel in principle as careless in conduct, he could not but grieve so gracious a minister, who observed one day to the chief mate, that he should have much more hope of converting the Lascars to Christianity, than Captain Wilson; so deeply mysterious are the ways of Providence. The things impossible to man, are possible with God; but the time was not yet.

Being arrived safe at Portsmouth, he immediately looked around him for an agreeable abode, and having soon discovered such a one at Horndean, in Hampshire, he purchased it, and determined to sit down contented with the very moderate fortune which he had brought from India, and amuse himself with gardening

gardening and the sports of the country. Being unmarried, he considered of a proper person to have the conduct of his house and family. He had a sensible and agreeable niece, whom he particularly desired to take this care upon her. She was a truly religious woman, and when pressed by him to come and live with him, she informed him of her sentiments, and the necessity of attending the worship of God at the congregation of Portsea, to which she belonged. He very carelessly observed, that to him this would be no objection; he should not disturb her about her religion; and provided she did not trouble him with it, he should leave her to herself.

About two years he continued to live at Horndean, in the same careless unconcern about eternal things, decent in his conduct, and perfectly sober; amused with his garden, the sports, and company around him; but an utter stranger to the principles of the gospel, as unacquainted with the power of them.

Providentially at this time, a book of Major Burn's, containing dialogues on the Christian's Warfare fell into his hands. A religious book,

written by a military man, excited his curiosity, and fixed his attention. As he read, the scales seemed to fall from his eyes, and a new system of divine truth unfolded itself to his view, of which, before he had not the least idea. He had heard nothing like it in India ; and his parish church, which he attended at home, had furnished him with no such doctrines, as Major Burn suggested ; at least his inattention had never perceived any thing resembling what he now read, as constituting the essence of a Christian's faith and practice.

Religion had been a subject agreed to be waved with his niece ; but he could not now help enquiring, if she knew any persons in this country who held the same sentiments as the Major inculcated. She soon resolved him, that he would find at Portsea many zealous advocates for them, and pressed him to go with her, and hear the Rev. Mr. Griffin, the next sabbath-day. He accordingly drove her down to Portsea, from whence he was only nine miles distant, and was delighted to find in Mr. Griffin's preaching the perfect correspondence with those evangelical sentiments which he had read with so much pleasure,
and

and which the discourse of this excellent man fixed with deeper impression on his mind. From that day forward he began to read the Scriptures with great diligence and increasing sensibility of their importance. He became a constant attendant on the gospel, and formed a cordial friendship with the worthy young minister, whose church he frequented, and was soon admitted as a member. His regular visits there, and the change produced on himself, were too visible not to be noticed by his former acquaintance. It was soon rumoured how altered a man Captain Wilson had become, and the usual reproach of Methodism immediately attached to him.

In this state of spiritual improvement he continued about two years—separating himself from the vain and sinful world, and cordially uniting with the people of God. His garden continued his amusement and employment, whilst the word of God, and other books, tending to edification, were his daily delight and his counsellors. His life now proceeded in the same placid uniform tenor, till one day, after returning from Portsea, he was walking in his garden, and meditated on the faith of

Abraham, in leaving his country and friends at the call of God, not knowing whither he went—this had been the subject of the sermon which Mr. Griffin had that day preached. On reviewing the circumstances of the Patriarch, he was much affected with the wonders wrought by faith, recorded in that 11th chapter of the Epistles to the Hebrews, and admired the devotedness, and self-denial of the worthies there recorded. As he mused on the nature and evidence of the faith there described, *as the substance of things hoped for, and the evidence of things not seen*, he began to question himself on the reality of his own; and felt a rising fear in his mind, lest he should have deceived himself by placing doctrinal opinion, in the stead of divine conviction of the truth. He asked himself, if called in Providence to suffer or to serve like these, whether he could as readily give up all for Christ, and go forth at the divine bidding.

The impression arising from these reflections fixed deeply on his heart for several weeks, and his mind underwent many harassing fears and doubts on the subject; till one day happening to take up the Evangelical Magazine,

gazine, the first subject which caught his eye and attention was the account of the institution of *the London Missionary Society*, and of their noble design to convey the gospel, if possible, to the islands of the Pacific Ocean. The thought immediately forcibly struck his mind, “if you are wanted to command the expedition, have you faith to sacrifice all the comforts around you, and freely devoting yourself to the service, could you embark once more on the deep, not to increase your substance, but to seek the souls redeemed by the blood of the Lamb?” He felt that moment he could do it with pleasure: he perceived his faith was up to the sacrifice: he read the chapter over with delight, and was sure he could, if called, give himself up to God.

He had enjoyed some happy hours in these meditations. They were the frequent subject of his thoughts; when one day a series of new ideas rose up in his mind, to which he had been hitherto a stranger. He had hardly during all the years of service on the sea, ever known what fear was: he had been unaffected by the storms which he had encountered, and
never

never thought of the perils of the deep ; but now the dangers and difficulties to which such an enterprise must expose him rose up tremendous to his view, and he began to reason on the folly of quitting his present comfortable abode, for a life so very different ; and determined to try to banish the idea from his mind. It followed him, however, in spite of all his efforts. Fearing to trust his own judgment, he resolved to communicate his sensations to some of his serious and judicious friends—state to them the feelings of his mind, and have their advice on the subject.

The general voice, on the view of his circumstances, rather discouraged his entertaining any farther thoughts of the matter. Though they highly approved the mission, and honoured his zeal in desiring to promote so glorious a cause, they did not see his call clear to quit his present station, and persuaded him to abandon the idea.

His mind, however, rested not at ease. He was conscious he ought not to move but on some evident call of necessity, that he must see the path of duty clear, before he quitted
the

the comfortable settlement he enjoyed ; and though his heart was greatly drawn out in prayer for the glorious object of the mission, he resolved to wait awhile the leadings of Providence, without entirely renouncing his purposes of service, if required.

A general meeting of the ministers of the gospel being convened at Salisbury, to consider the subject of the intended mission, and to promote its accomplishment, he determined to accompany his worthy pastor, Mr. Griffin, thither, and hear what should be advanced on the occasion. There also he mentioned to some of the brethren the impression which rested on his mind ; but they rather, in general, damped than encouraged his sensations on the subject ; and though they zealously favoured the missionary attempt, they hardly thought his services would be necessary.

He had now probably dropped all farther thought of the matter, if the first general missionary meeting had not summoned up Mr. Griffin, with many others, to town, in order to consult what steps were proper to be pursued

purſued on the commencement of ſo great an undertaking. The Captain reſolved to be of the party, and to ſee and hear for himſelf, what was the object intended, and the means propoſed for carrying the miſſion into effect.

As the thing was evidently of the Lord, he came with a mind prepared for the work in the eternal counſels appointed him to fulfil. He liſtened with ſerious attention to the diſcourſe delivered at the Caſtle and Falcon, to the body of the ſociety, wherein I expreſſed my confidence, that however difficult the work might appear, God would provide inſtruments for the execution of his own purpoſes, that the means would never be wanting if we zealouſly ſet our ſhoulders to the yoke, and conſidered the glory of the object, and the urgency of the call. He attended next day at Spa-fields, and heard the firſt Diſcourſe, ſince publiſhed, enforcing our duty, deſcribing the objects, and ſuggeſting the ſteps neceſſary for the execution. Theſe met his full approbation, and contributed to decide his mind on the ſubject. He deſired Mr. Griffin to call upon me, and appoint an interview. Mr. Griffin

fin described the man, and his conversation, his situation, ability, and zeal. My very heart leaped with joy at the proposal, and I was filled with hope, that God, in different places, was raising up men unknown to each other, for the accomplishment of his own purposes, towards the heathen. I begged to see him without delay, and we met next morning, when, after some conference concerning the mission, with great modesty and diffidence, but with a decided purpose, he intimated, that if the Society could not find a better conductor, which he wished and hoped they might, the service should not be impeded for lack of nautical knowledge, and he was ready, without other reward than the satisfaction resulting from the service, to devote himself to the work, with whatever inconvenience to himself it might be attended. He gave me an account of the dealings of God with him hitherto, which I have above detailed, and expressed a sense of the obligations he was under to our precious Lord to dedicate himself to this service, as he said he should never forgive himself if he held back when his help was wanted.

So

So singular a provision made, for what seemed of all other things most difficult to be obtained at the commencement of such an undertaking, appeared to me evidently the finger of God. Having communicated the proposal to the directors, two of them were appointed as a committee to converse with Captain Wilson on the subject. They were equally charmed with his modesty, ability, zeal, and devotedness of heart, and concurred, that nothing could tend more powerfully to the accomplishing our designs, than having such a man to command the vessel that should convey the missionaries to the place of their destination. The offer was embraced with delight by the directors, and contributed in a very especial manner to animate our confidence, that God would provide all other necessary means, and quickened us to execute the work without delay.

The Captain being presented to the directors, confirmed the report which had been made; and though he hoped we might yet find an abler commander, and in that case he might be excused, and his heart be at rest, yet
he

he pledged himself, if we could not, to do his best for the mission; and that, at whatever time he should be called into the service, he would come up, and prepare for the voyage. At the end of the week, when the society broke up, he retired to his house in the country, leaving the deepest impression upon every man who conversed with him, that never did a person appear more eminently qualified for the discharge of this service than the man so providentially provided for us.

Some months elapsed in the preparatory steps, in seeking out, and examining missionaries, providing funds, and weighing the properest means of carrying the purposed mission into effect. After long and ample discussion, it was resolved, that the attempt should be made in a ship belonging to the society, sufficient to carry thirty missionaries; and that Captain James Wilson be requested to undertake the command. This resolution was accordingly communicated to him, and though he had met many causes to damp his zeal and deter him from the service, he continued fixed in his purpose, and his correspondence breathed

ed a spirit so truly noble, that it was impossible not to congratulate each other on such an acquisition.

The mission being now in great forwardness, and a second general meeting having confirmed all our former resolutions, the Captain was desired to come up, which he did, and took an active part in the preparations—Not less than seven or eight times did he go up and down at his own expence ; fought out and purchased a proper vessel—forwarded every thing in his department—engaged the mariners—and settled all his own affairs for so long an absence. He sold his house, fixed his niece in London, and cheerfully embarked with the missionaries in that long and perilous navigation, which he has so happily accomplished.

Through the whole of his eventful story, we discover a beautiful and admirable development of the leadings of God's providence. Who would have looked for a commander of a Christian mission, in an impious and infidel sailor, chained in a prison at Seringapatam ?
Who

Who would have expected from the man, who returned from India, contradicting and blaspheming the faithful leader on the quarter-deck, in the midst of prayer and praise, carrying the everlasting Gospel to the isles of the Pacific Ocean? The issue is before the public—and no man who reads the Missionary Voyage can hesitate to confirm the exclamation of the Moorman—THIS IS GOD'S MAN.

104

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INDEX.

VOL. I.

CENTURY I.

	Page
D EDICATION	4—8
INTRODUCTION.	
Author's reason for writing	1
Early fathers	4
Object proposed	8
Sketch of primitive Church	11

CHAP. I.

<i>Life of Christ</i>	19
Infancy—Ministry	20
Disciples	21
Caution respecting Eusebius	24

CHAP. II.

<i>Spread of the Gospel from the Day of Pentecost.</i>	
Darkness of Jews and Gentiles	25
Marvellous effects of the Apostles preaching	26
Reference to the Acts of the Apostles	30

CHAP. III.

Lives and Labours of the Apostles.

	Page
Of Paul	32
His persecution of Christians	33
Conversion	34
Labours	35
Martyrdom	36
Peter—His character	38
Scene of labours	41
Andrew	42
John	43
James	46
James the Less	47
Mary the Virgin	48
Whether mother of other children	49

CHAP. IV.

The Nature and Administration of the Christian Church.

Much controverted	51
Greatly extended	52
Essential character	53
Form at Jerusalem	54
Confined at first to Jews only	59
Gentile Churches	61

INDEX.

405

	Page
Antioch	62
Paul and Barnabas sent from thence	63
Success and enlargement	64
First Council at Jerusalem	66
Visit of Gentile Churches	68
Paul's Epistles, so far as they speak of the Church and its Order.	
To the Philippians	69
Galatians	ib.
Theſſalonians	70
Corinthians	72
Ephesians	75
Romans	78
Timothy	79
Titus	82
Philemon	85
Hebrews	86
Epistle of James	87
Peter	88
John	90
Summary of the preceding particulars col- lected	93

CHAP. V.

<i>Persecutions mentioned in Scripture</i>	97
--	----

D d 3

CHAP.

CHAP. VI.

Heresies and Schisms.

	Page
From judaizing Christians - -	101
Factionous Teachers - -	103
Gnostics - -	104

SECT. II.

CHAP. I.

<i>State of Church from the Close of the Scripture</i>	
<i>Canon to the end of the reign of Trajan</i>	107
Nero's persecution from Tacitus - -	109
Destruction of Jerusalem - -	114
Reign of Trajan - -	115
Pliny's Letter - - -	117
Trajan's Reply - - -	121
Deductions from this correspondence -	122

CHAP. II.

Conclusion of the first Century.

Apostolic Fathers - -	130
Clement—His Epistles - -	132
Apostle's Creed - -	142

CHAP. III.

Heresies.

	Page
Docetæ - - -	143
Ebionites - - -	144

CHAP. III.

Commencement of Second Century.

Martyrdom of Ignatius - -	146
Episcopacy first distinguished from Presbytery	147
Ignatius seized -	150
His Epistles to Ephesus -	153
The Magnensians - -	155
Trallians - - -	156
Romans - - -	156
Philippians - - -	157
Polycarp - - -	ib.
Summary of their information -	158
Polycarp—Epistle and Martyrdom -	161
Whether Philosophy is advantageous to Christianity - -	164
God has blessed unlettered Preachers -	165

CHAP. V.

Rites and Ceremonies 167

Simplicity of primitive Worship -	168
-----------------------------------	-----

CHAP. VI.

Whether miraculous Powers extended far into the Second Century -	170
---	-----

SECT. III.

CENT. II. TO THE END.

CHAP. I.

Sufferings of Christians.

	Page
From the Heathen - -	175
From the Jews - -	176
Adrian—Marcus Aurelius - -	178
Respite under Commodus -	179

CHAP. II.

<i>Heresies of Second Century</i> -	181
School of Origen - -	182

CHAP. III.

Eminent Personages.

Justin Martyr - -	168
Irenæus - -	190
Tertullian - -	192
Particulars from his Apology respecting the Church Government - -	196

CHAP. IV.

Government, Rites and Ceremonies.

Pre-eminence and Power prevailing in the Church - -	201
---	-----

INDEX.

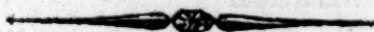
409

Page

Change to pomp of Worship	-	204
Celebration of Easter—Communion—Bap-		
tism	- - -	205

CHAP. V.

<i>True Church of Christ.</i>	-	207
-------------------------------	---	-----



SECT. IV.

CENTURY III.

CHAP. I.

Sufferings of the Church.

Under Severus	- -	211
Maximin	- -	214
Decius	- - -	ib.
Valerian	- - -	215
Multitude of Martyrs	- -	217

CHAP. II.

Heresies.

Alexandrian School	- -	220
Noetus—Sabellius—Beryllus—Paul of Sa-		
mosata	- - -	223
Manichæans	- -	224
Novatian	- -	225

CHAP. III.

Principal Personages, and their true Characters.

	Page
Origen - - -	227
Cyprian - -	232
Schism in the Church of Carthage, by Fortunatus - - -	233
In Rome, by Novatian - -	234
Dispute between Cyprian, Cornelius, and Novatian - - -	242
Gregory Thaumaturgus -	248

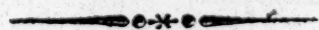
CHAP. IV.

Government, Rites, and Ceremonies

Multiplied - -	250
----------------	-----

CHAP. V.

<i>True Spiritual Church.</i> -	256
---------------------------------	-----



PART I.

CENTURY IV.

CHAP. I.

Dioclesian's persecution - -	265
Enmity of Galerius - -	266

CHAP. II.

	Page
Constantius Chlorus in Britain	271
Constantine Victorious	272
Life of Constantine	274
Miracle of the Cross	276
Favours Christians	277
True Character	278

CHAP. III.

Heresies Prevailing.

Donatists	282
Meletians	283
Arians	284
Rise, Progress and Death of Arius	ib.
Nicene Council and Creed	287
Disputes between Athanasius and Arius	288

CHAP. IV.

Church Progress in Power and Abuses.

Rites	293
Growth of Papal Power	294

CHAP. V.

True Church.

Where found	298
-------------	-----

PART II.

CENTURY IV.

CHAP. I.

Successors of Constantine to Theodosius.

	Page
Quarrels between the Sons of Constantine	302
Constantius prevails and supports Arianism	303
Opposition and Banishment of Athanasius	304
Restored to his See - -	306
Candor and Liberality - -	307
Persecution of Athanasius, and the Orthodox by the Arians - -	308
Liberius of Rome subscribes the Arian Creed	310
Julian called Apostate - -	312
True Character - -	313
His Death - -	316
Jovian succeeds him, and restores Athanasius	317
Suffers another banishment, but is restored, and dies in Peace at Alexandria.	318
Theodosius Emperor—Exclusive Establish- ment of Christianity - -	319

CHAP. II.

Heresies and Schisms.

Luciferians - -	322
Novatians - -	ib.

INDEX.

413

	Page
Priscilianists - -	323
Manichæans - -	ib.
Arianism - -	324
Dionysius—St. Anthony - -	325
Origin of Monastery - -	326

CHAP. III.

Principal Personages.

Athanasius - -	328
Eusebius - -	329
Ambrose - -	330
Gregory of Nazianzen - -	334
Reflections on these Fathers - -	336
Augustin - -	337

CHAP. IV.

Church Government.

Patronage - -	339
Jovinian, Ærius, Ardæus, oppressed for complaining of abuses - -	340

CHAP. V.

True Church.

Testimony of Ammianus - -	343
---------------------------	-----

Appendix

	Page
Appendix	347

DISSERTATIONS.

I. <i>On Establishments with Penal Laws</i>	351
Right to inflict punishments	352
Expedience and Utility	353
Milner's Arguments	354
Examined and refuted	378

II. *On Schism.*

Defined	379
What is a True Church	381
Just grounds of Separation	384

III. *On Infidelity.*

Answer to Gibbon's Roman History, 15th and 16th Chapters	389
Infidious attack of Infidels	390
Cause of Enmity to Christianity	391
Evil tendency	392
How to be attacked	395
Credulity of Infidels	400
His representations, in ten instances, proved false	401
His own History confutes his assertions	416

INDEX.

415

Page

Attempt to lessen the Number of Martyrs	
considered - - -	426
Misrepresentation of Cyprian -	434
Reasons why Mr. Gibbon's most favourite	
Emperors were the bloodiest Persecutors	437
The Triumphs of Christianity a Proof of its	
Divine Origin, and leaves Infidels inexcuseable - - -	439

INDEX.



I N D E X.

VOL. II.

PERIOD II.

CENT. V.

	Page
PREFACE	1

From the Establishment of Christianity,

By Theodosius, to the Reformation 1

Decay of the Church - - - 2

CHAP. I.

Outward Calamities 3

Goths—Persians—Saxons - - - 6

CHAP. II.

Internal Dissensions 8

Pious Frauds - - - 10

New Heresies

Nestorians - - - 11

Eutycheans - - - 12

Pelagians - - - 14

VOL. III.

E e

Fidelity

CHAP. II.

	Page
<i>Internal State</i>	60
Ignorance—Vices - - -	61
Superstitions - - -	62
St. Eloi - - -	63

CHAP. III.

Government, Rites, and Ceremonies.

Rupture between Rome and Constantinople	66
Festival of the Cross - - -	67

CHAP. IV.

Schisms and Heresies.

Paulicians - - -	70
Monophysites - - -	72
The Emperor Heraclius's endeavour to reconcile, abortive - - -	74
Monotholites excommunicated - - -	76

CHAP. V.

<i>True Church</i>	77
Nestorians—Paulicians—Disciples of Augustin	78
Commencement of the Waldenses - - -	79

CENTURY VIII.

CHAP. I.

External State of the Church.

	Page
Great Declension - -	81
Rise of the Turks - -	82
Saracenic Conquests - -	83
Missionary Labours of Boniface the Saxon	84
Rise of Pepin to the Throne of France, with the Pope's sanction - -	86
Rise of Papal Temporal Dominion -	88
Charlemagne elected Emperor - -	89
Saxons baptised - -	90

CHAP. II.

Internal State of Church

Most calamitous - -	91
Wallowing in wealth and wickedness	92
Decay of Literature - -	94
Relics - -	95

CHAP. III.

Government, Rites, and Ceremonies.

Elevation of the Roman See - -	97
Dispute about Images -	98—102
About the Procession of the Holy Ghost - - -	103

CHAP. IV.

Schisms and Heresies.

	Page
Monothelites—Nestorians—Semipelagians	
—Arians - - -	104
Adoptians - - -	105

CHAP. V.

True Church.

In England and Ireland - -	106
Nestorians—Vallies of Piedmont -	107
Dispersed through the Earth -	108

CENTURY IX.

CHAP. I.

Outward Church.

Ravaged by Mahomedans - -	110
Normans - - -	111
Missionaries—Ansgar—Methodius, and Cyril, &c. - - -	112

CHAP. II.

Internal State of the Church

Most debased - - -	114
Increasing claims of Rome - -	118
New Orders of Monks - -	119

	Page
Relics and Saints - -	120
Eucharist—Paschasius - -	122
Godeschalcus - -	123
Sufferings - -	124
Doctrines of Grace diffused by him	127
Contests between Rome and Constantinople	129

CHAP. III.

Government, &c.

Multiplied Rites and Ceremonies -	131
Ordeals, and single Combats - -	132
Paulicians persecuted - -	133

CHAP. IV.

True Church.

Claudius of Turin, &c. - -	137
Ansgar—Angelbertus - -	138

CENTURY X.

CHAP. I.

Outward Church.

Rollo baptised - -	140
Poles—Ruffians - -	141
Hungarians—Danes - -	142
Norwegians—Germans - -	143

CHAP. II.

Internal State.

	Page
Learning—Saracenic	145
Sylvester	146
Theophylact	147
Profligate Popes	148
Abbot of Clugni	149
Coming of Antichrist	151

CHAP. III.

Church Government, Rites, &c.

Papal Supremacy	153
Rosary, and Crown of the Virgin	154

CHAP. IV.

Heresies, &c.

Leutard	155
Disputes	156

CHAP. V.

True Church.

157

CENTURY XI.

CHAP. I.

Outward Church.

Crusades—Peter the Hermit	159
Godfrey, King of Jerusalem	161
Profligacy of Crusaders	162

INDEX,

425

	Page
Naples and Sicily recovered by Guiscard	163
Boleslaus of Poland	164
Conquests of Turks and Saracens	165

CHAP. II,

Internal State.

Ignorance and Superstition	167
Revival of Letters under the Normans	168
Anselm	169

CHAP. III.

Government, Heresies, Disputes, &c.

High exaltation of the Papal See	171
Mode of Election to Papacy altered	172
Hildebrand, or Gregory VII.	173
Matilda, his Mistress	174
Contest with Henry IV.	175
Monks devoted to Rome	179
Reforms of Clugni—Benedictines	180
Contests—with Constantinople	183
With Alexis, Emperor of the East,	
about the real presence	185
Berengarius	186
Persecution of Heretics—Albigenses	190
Roscelinus—Martial	191
Gothic Ritual—Latin Prayers	192

CHAP. IV.
The True Church.

	Page
Where	193, 194

CENTURY XII.

CHAP. I.
Outward Church.

Crusades renewed	196
Bernard, Abbot of Clairval	197
Conquests of Saladin	198
Crusade of Augustus, and Richard of England	199
Imprisoned by the German Emperor	200
Ravages of Genghis-cawn, and destruction of Prester John	201
Conversion of Pomeranians—Finlanders, Livonians	303
Slavonians	204

CHAP. II.
Internal State.

Saracenic Schools	206
Discovery of Pandects	207
Decretals by Gratian	208
Peter Lombard	209
Abelard	210

CHAP. III.

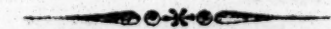
Government, Rites, Heresies, &c.

	Page
Disputes for pre-eminence -	214
About Investitures with Henry IV. of Germany - - -	215
Schism of the Papacy - - -	216
Becket - - -	217
Popes claims—Indulgencies, &c. -	218
New Orders of Monks - - -	219
Immaculate Conception - - -	220
Euchites—Bogomiles - - -	222
Cathari - - -	223
Peter de Bruys - - -	224
Arnold of Brescia - - -	225
Waldus and his Tenets -	226—230

CHAP. IV.

Spiritual Church.

Waldenses - - -	232
Greatly persecuted - - -	233



CENTURY XIII.

CHAP. I.

Outward Church.

Crusaders attack Constantinople -	237
Unsuccessful Attempts in Palestine -	238

	Page
Discomfiture of St. Lewis	239
His death	240
Character of Crusaders	241
Prussians converted	242
Spain recovered	243
Raymond and Montfort	244

CHAP. II.

Internal State.

Pragmatic sanction	247
Papal Insolence to Kings	248
King John's Humiliation	249
Frederic II. Contest with the Pope	250
Mendicants	252
Dominic the Inquisitor	254
Dreadful Inquisition erected	255
Francis of Assisi	256
Orders quarrel	257
Carmelite Scapulary	258
Franciscans divided	259
Quarrel with the Pope	260
Fatricelli	261
Roger Bacon	262
Transubstantiation	264
Morals of T. Aquinas	265

CHAP. III.

Church Government, &c.

	Page
Papacy at the Summit - -	267
Heretics described - -	268
Breach between East and West -	270
Waver God—Ceremonies -	271
Religious Mysteries - -	272
Jubilee - - -	273

CHAP. IV.

True Church.

Waldenses Beghards - -	275
------------------------	-----

CENTURY XIV.

CHAP. I.

External Church.

Vain attempt at Crusades -	279
Missions in China - -	281
Conversion of Jagellon - -	282
of the Jews - -	283
Conquest of Spain - -	284
Tamerlane - -	285

CHAP. II.

State of the Church Within.

	Page
Nominalists and Realists - -	287
Astrology - - -	288
Causes of weakening Papal Power -	289
1. Removal of Pope to Avignon -	290
2. Resistance by the Princes -	291
3. The Disputes with Franciscans	294
Blasphemous claims of St. Francis -	296

CHAP. III.

Government, Heresies, &c.

Army to defend Papacy - -	298
Wickliff - - -	300
Lollards, Beghards - -	302
Controversies - - -	304
Bloody persecutions - -	306
Whippers—Jumpers - -	307
Festivals - - -	308

CHAP. IV.

True Church.

Wickliffites—Lollards - -	309
Spiritual Religion the same in all ages	311

CENTURY XV.

CHAP. I..

External State of the Church.

	Page
Constantinople taken - -	313
China suppresses Christianity -	314
Spanish Cruelties in America -	315

CHAP. II.

Internal State.

Indulgencies - -	316
Revival of Learning in Italy -	317
Schism in the Papacy - -	318
Council of Constance - -	320
Hufs and Jerome martyred -	322
Council of Basil - -	324
Borgia - - - -	326
John De Wessalia—Savanarola -	327
Ziska and Bohemians - -	328
Thomas a Kempis - -	329

CHAP. III.

Government, Heresies, &c.

Tyranny of Rome—Spread of Heresy	330
Greek and Latin contentions. -	331
Multitudes rising up against Rome -	332
Ceremonies - -	334

CHAP. IV.

True Church.

	Page
Martyrs—Lord Cobham - -	335
Wickliff's followers - -	336
Taborites—Bohemian Brethren - -	337
Wickliff's Doctrines - -	338
Testimony of Poggius. - -	339

P E R I O D III.

CENTURY XVI.

ADVERTISEMENT -	343
-----------------	-----

CHAP. I.

Outward Church.

Borgia—Julius—Leo - -	345
Concordate - -	347
Corruptions prevalent -	348—351
Causes leading to Reformation -	352
Indulgencies—Tetzel - -	353
Encountered by Luther -	354
His Character -	355
Leo's security -	356
Host of Opponents to Luther -	357
Summoned to Rome -	358

	Page
Insolence of Cajetan	359
Miltitz efforts to reconcile	360
Disappointed by the fury of Eckius	361
Dispute with Carlostadt and Luther	362
Melancthon—Zuinglius	363
Luther under the Pope's Bull	364
Burns the Pope's Bull	365
Excommunicated	366
Summoned to Worms before Charles V.	367
Pleads his Cause boldly	368
Departs from the Diet, conveyed to a place of safety and concealment	369
Carlostadt presses on Reformation	370
Erasmus' Conduct and Character	371—373
Henry complimented with the Title of De- fender of the Faith—Luther replies to his Book	375
Death of Leo, and Succession of Adrian VI.	376
Clement VI. Campegio	377
Disputes about the real Presence	378
Anabaptists—Munster, Stork	379
Death of Frederic, - and Establishment of Lutheranism under John	380
Providential Circumstances in favour of Lu- theranism	381, 382
Protestants Protest	383
Disputes of Protestants	ib.
Confession of Augsbuurg	384

	Page
Progress of Reformation in Denmark and Norway	385
And under Gustavus Vasa in Sweden	386
Lutheranism established in Prussia	387
France full of Protestants	388
Calvin persecuted	ib.
Reformation spread into Spain, Transylvania, Poland, &c.	389

CHAP. II.

Doctrines of the Reformation at first uniform	391—2
Luther's Reply to Erasmus	393—399
Disingenuous to dispute the sentiments of Reformers.	400

CHAP. III.

Diet of Augsburg.

Clement a Bastard	401
Different objects of the Catholic and Protestants	402
Charles attempts to oppress	404
Protestants resist and prevail	405
Henry VIII. rejects Papal Dominion	406
John of Leyden	408
Council of Trent—Death of Luther	409
Protestants defeated—Treachery of Maurice	410

INDEX.

435

	Page
Council of Trent broken up, and <i>Interim</i> by Charles - - -	411
Council re-assembles - - -	412
Emperor surprised, and compelled to grant the <i>Pacification of Passau</i> -	413
Death of Charles, supposed to be a Protef- tant - - -	414

CHAP. IV.

Progress of Reformation.

Bible by Tyndal - - -	416
Accession of Edward VI.—Reformation perfected - - -	417
Mary's Bloody Reign - - -	418
Dr. Cole sent to Ireland - - -	419
Reform by Knox in Scotland -	420
Dutch revolt against Philip, and the Mas- sacres of Alva - - -	421
Spain and Portugal continue enslaved	422
General State of Nations - - -	423

CHAP. V.

Learning and Heresies.

Ramus—Paracelsus - - -	425
Much Learning - - -	426
Much Infidelity - - -	427

CHAP. VI.

Accessions to Church.

	Page
In the Indies—By Jesuits, &c.	430
In the English Settlements	432

CHAP. VII.

Progress of the True Church.

Threefold Division	433
SECT. I. <i>Greek Church</i>	434
Very debased	435—7
SECT. II. <i>Church of Rome</i>	438
Made more cautious	439
Institution of Jesuits	440
Archbishop Brown's Prophecy	441
New Orders	442
More decent and learned	443
Greater Ecclesiastics worse	444
Council of Trent	445
Impotent and useless	446
Vulgate	447
Mystical Divines	448
SECT. III. <i>Protestant Church</i>	449
I. <i>Lutheran Church</i>	450
Doctrines where contained	452
Government	453

	Page
Discipline	455
Great Men	456
Change in Doctrinals	457
Mosheim reprov'd	458
Luther's Authority	459
Disputes with the Disciples	460
Melancthon's Differences	462
Disputes with Flaccus	464
Paucer	465
Form of Concord	466
Opposition of Crellius	467
Death of Crellius	468
Huber pleads for Universal Redemption	469
Great Declension of Lutherans	470
II. Reformed Churches	471
Different Church Government in them	472
Difference respecting the Eucharist	474
Power of Magistrates	476
Calvinistic Doctrines	477
Nations where established	479
Cranmer—Peter Martyr	481
Exiles return from Geneva	482
Rigid Government of Elizabeth	483
Puritans murmur	484
Rise of Independents	487
Excellence on both sides	489
United Provinces	491

	Page
Moravians and Bohemians	492
Character of Calvin	493
III. Heterodox Church	497
Rise of Socinianism	498
Rise of Anabaptists	500
Mennonists	501
English Baptists	503



I N D E X.

VOL. III.

CENTURY XVII.

CHAP. I.

	Page
<i>Progress of External Church</i>	1
Missions	2
Jesuits—Great success	4
Quarrels with other Orders	8
Neglect of Protestants	11
Brainerd, Mayhew, Shephard	12
Dutch little caring about the Gospel	13
Progress of Learning and Infidelity	14

CHAP. II.

Church of Rome.

Attempts to recover	17
Jesuits move the House of Austria	20
Frederic, King of Bohemia, subdued, and the Palatinate	21

	Page
Gustavus Adolphus lands	23
Peace of Westphalia	24
Perversions to Rome	25
Revocation of Edict of Nantz	27
Gunpowder Plot	28
Charles and Laud	29
Cromwell	30
Charles II.	31
James II.	32
William III.	33
Failure of Jesuit Missions	35
Venetians—Portugal	36
Opposition of Gallican Church	37
Monks of La Trappe	40
State of Learning—Galileo	41
Jansenists—Fenelon	43
Jesuits dispute with Molinos and the Janse-	
nists	44
A Seed preserved among the Jansenists and	
Myssics	47

CHAP. III.

Greek Church.

Misery—Poverty	49
Cyrillus Lucar	50
Russian Church	52

CHAP. IV.

	Page
<i>Protestant Church</i>	54
I. Lutheran Church	55
Defection from it	56
Attempts to unite Lutherans and Re-	
formed	57
Du Moulin, &c. Dury, disappointed	58
Calixtus and <i>Syncretists</i>	61
<i>Pietists</i> —Spener, Franck, &c.	64
Progress, and opposition to them	65
Attempt of Mission to Abyssinia	77
II. Of the Reformed Church	78
England, under James I.	80
Charles I.	82
Rise of Independents	85
of Quakers	86
Restoration of Charles II.	89
Scheme for comprehension defeated	90
Antinomians	92
Rise of High Churchmen	94
Progress of Literature	95
Scotland	97
Death of Sharp	100
Ireland	101
Usher, Downham, &c.	102
Holland	104
Arminian Creed	105

	Page
Synod of Dort	108
Mennonites	111
France—Edict of Nantz revoked	113
Waldenses nearly extirpated	115
Poland—Transylvania—Hungary	117
Socinianism declines	118
Bourignon	119

CENTURY XVIII.

CHAP. I.

<i>General Progress of the Church</i>	121
Papists and Protestants balanced	123

CHAP. II.

Romish Church.

Destruction of Protestantism in France	129
Popery in Britain	131
In America, Asia, Africa	133
Disputes about Quesnel	137
Great spread of Infidelity	141
French Republic	143

CHAP. III.

<i>Italy—Naples and Dependencies</i>	146
Rome and Ecclesiastical State	148
Upper regions of Italy	150

	Page
Spain—Inquisition	154
Portugal—Bigotted	157
France	158
Destruction of all Religion	161
Austria	163
Joseph and the Pope	164
Poland—Partitioned	165
Germany	167

CHAP. IV.

<i>Greek and Eastern Churches</i>	170
Egypt—Abyffinians	172
Russian Church	174
Staroverdzi—zeal of Toma	175
Moravians near Astrachan	176
Vindicated from their Revilers	177

CHAP. V.

<i>Lutheran Church</i>	179
Pietists at Halle	180
Wieshaupt, Kant Illumines	181
Moravian Brethren	183
Rise and Progress	185
Institutions	187
Marriages	189
Missions	190
Great success	192
Many unsuccessful attempts	193

	Page
Great example to engage others to follow their steps - - -	194
Revivals by the Brethren produced in the Lutheran Church - - -	195
Danish Missionary Labours -	196

CHAP. VI.

<i>Reformed Church</i>	200
Vast extent by Colonies in the East and West - - -	201
Few Ministers and Missionaries -	202
Attempt of Baptists in Bengal -	204
Danish Missionaries on the Carnatic, &c.	205
Leeward Island Missions - -	206
Port Jackson - -	207
London Missionary Society and singular Voyage - - -	208
Second attempt defeated by the Capture of the Duff - - -	209
Missionaries at Port Jackson -	210
Mission to Sierra Leone - -	212
Mission to the Cape—the Boshemen and Caffres—Dr. Vanderkemp -	213
Missionary Society at Rotterdam -	214
Missionary Society at the Cape -	216
New efforts making - -	218
American effort at Missions -	219
Great Britain—Gospel increasing -	221

	Page
Literature and Infidelity - -	222
Spread of Arminianism in the Church	223
Deism and Atheism - -	224
Decay of Dissenters - -	225
Sacheverel and the Tories -	226
House of Brunswick, and Toleration -	227
Regium Donum - -	228
Rise of Methodists at Oxford -	229
Great Influence of their Labours -	230
Preaching in the Fields - -	233
Disputes and division respecting the five points - -	234
Vast increase - -	236
Revival of Dissenters - -	237
Lady Huntingdon - -	239
Occasion of her Conversion -	241
Anecdotes - - -	243
Of Bishop Benson—Hurd—Secker	244
Prince of Wales - -	245
Steps pursued by Lady Huntingdon	247
Anecdote of Bishop Hume—Archbishop Secker - - -	248
Erection of various Chapels - -	249
College in Wales - -	250
Character - - -	252
Anecdotes—Lord Bolingbroke, Lord Hun- tingdon - -	254

	Page
Present management of her Affairs	255
Different Regulations among those called	
Methodists	257
Arminian Methodists	258
Mr. Whitfield's Congregations	259
Lady Huntingdon's	261
Spread of Gospel preaching in the Established	
Church	265
State of Evangelical Religion increasing	268
Missionary London Society	269
Abroad—at Home	270
New Society of Episcopal Clergy	271
Hopeful Prospects of Success	273
Character of Mr. Wesley	274
Character of Mr. Whitfield	278
Anecdote of Bishop Lavington	<i>ib.</i>
State of Religion in Scotland	282
Established Church—Seceders, &c.	284
Zealous for Missionary Work	285
Attempt to spread the Gospel by Itinerants	286
State of Religion in Ireland	287
America	289
Greatly suffered by its Convulsions	290
Report of great Revivals of late	293
Summary View of the Nations on the Con-	
tinent—Geneva	295
Switzerland	297

INDEX.

447

	Page
France - - -	298
Holland - - -	299
Germany - - -	301
Conclusion - - -	305
Recapitulation - -	306
Present pleasing prospects -	307

APPENDIX.

No. I.

I. Concise View of the present State of Evan- gelical Religion - - -	313
Russia - - -	316
Sweden - - -	317
Denmark and Norway - -	318
Germany - - -	319
Poland - - -	321
United Provinces - -	322
Switzerland - - -	323
France - - -	324
British Isles - - -	329
America - - -	333
Southern Ocean - - -	335
Asia - - -	336
Africa - - -	337

APPENDIX.

APPENDIX.

No. II.

Probable means of extending and enlarging the Spiritual Church of Christ, among the Heathen 341—359

APPENDIX.

No. III.

Memoirs of the leadings of Divine Providence in the call of Captain James Wilfon, to the Work of conducting the South Sea Mission. 361—401



FINIS.

